

A N
E A R N E S T
I N V I T A T I O N
T O T H E
S A C R A M E N T
O F T H E
L O R D ' S S u p p e r .

B Y
J O S . G L A N V I L L ,
Chaplain in Ordinary to
H i s M A J E S T Y .

The Fourth Edition : with Additions of Prayers, &c.

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A. N.
EARNEST
INVITATION
TO THE
SACRAMENT
OF THE
LORD'S SUPPER.

B. Y.
JOS. CLAVELL
Chaplain in Ordinary to
His Majesty.

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1880.



TO THE
Right Reverend Father in God
PETER,
Lord Bishop of
BATH and WELLS.

MY LORD,



*Address the first
Edition of this
little Book to
Your Lordship
when You were newly decla-
red Bishop of this Diocess;*

A 3 and

The Epistle

and what I then writ was
to congratulate Your Lord-
ship, and to signifie how
happy I esteemed this Cler-
gy and People, in such a
relation: Your Lordship hath
now govern'd several years
among us, and fully an-
swer'd the expectations of
those that knew You, and
the desires of those that did
not, in the wisdom and
justice of Your manage-
ments; so that at this time
Acknowledgments are more
proper than Congratulati-

ons;

Dedicatory.

out; and particularly, we
ought with humble thank-
fulness to own Your Lord-
ships care and zeal for the
great Interest of the Church,
and Religion that I press
in this Discourse, the success
of which hath been very
encouraging, and particu-
larly in this place, where
among about 1100 Com-
municable persons, Inhabi-
tants of the Three Parishes
within this City, I gave
the Sacrament this last
Easter to above 800 of
them.

The Epistle

them. I pray God to continue, and to increase this number; Through his grace and help I hope to give a yet a better account of the regularity of this People.

I writ the Discourse for their use, and it had gone no further, if I could have got Transcripts enough for them: in defect of such, I committed it to the Press, and understand since that God hath blest these poor endeavours in divers other places with success, much
be.

Dedicatory.

beyond my expectations.

I have often thought since of writing other little Mannals, concerning Hearing, Prayer, Meditation, and such like, chiefly for the needs of those of mine own charge; with reference also to a more publick benefit; but my great and constant business of preaching twice a week, and attendance every day, and almost every hour of it, on the Church, or other services of this people, will not hitherto permit.

These

The Epistle

These are Times in which
our utmost diligence is ne-
cessary, not only for the re-
ducing the Misted on the one
hand, but for the exciting
the Cold, and unconcern'd on
the other: and 'tis hard to
say from which the Church
both suffer'd more, either
the mistakes of Zeal, or the
want of it. We, Your Lord-
ships Clergy of this Diocess,
besides the other Common
considerations of Duty, and
Spiritual rewards, have the
Incentives of Your Lord-
ships

20 Dedication of T

ships encouragement and
example, and if we are
reluctant; but negligence will
be inexcusable, and our guilt
will be aggravated by our
privilege.

My Lord, I pray God
give You further success in
Your pious endeavours for
the good of this poor, broken,
and divided Church; and
make all the Ministers of it,
faithful, and industrious in
their great and most honou-
rable Calling; that we may
gain the favour and appro-
bation

The Epistle, &c.

bation of God; and then
'tis no matter how we are
treated, or thought of by
perverse, and sensual Men.
So ever prayeth,

My Lord;

Your Lordships

Most faithful and
most obedient Servant;

JOS. GLANVILL.

TO THE
PEOPLE of my Charge.

My dear Neighbours,

Although *We* of the publick Ministry cannot expect to do *much* by our persuasions and endeavours, in such an Age as *this*; Yet we ought to persevere in our work with Courage and Resolution, and not suffer our selves to be overborn by any difficulties, or discouragements whatsoever: For Duty belongs to us, but Events unto God, who will reward the Labourers whatever be the success of their Labours. And as every Minister of Religion ought to be Active, and resolved in the *Work* and *patience* of the Gospel; So he shall then best acquit himself in it, when he studies the *proper needs* of the Age, and place wherein he lives,

B

and

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and accordingly directs his endeavours to provide for them. Now there is nothing, that I know, that is wanted more in our Days, than a due sense of the necessity and advantages of the Holy Sacrament of the Lords Supper, the general neglect, not to say contempt, of which, hath, I am perswaded, been a great and sad occasion of the debauchery, and divisions that are amongst us, and I verily think, that there could not be a more effectual means to reduce us to Sobriety and Union, than a frequent and reverend use of that divine Institution. From this persuasion I have earnestly, and often (as you can bear me witness) press'd this great duty upon your Consciences, and affectionately recommended it to your practice. I have represented its Nature with all possible plainness, and urged its Necessity with a vigour in some measure suitable to so great an occasion; I have told you the danger of wilful neglect

to the Lord's Supper.

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lect on the one hand; and the *benefits* of due performance, on the other; But notwithstanding all, there are too many of you, that seem yet insensible, and unconcerned. I have publickly desired those that are either *ignorant* or *dissatisfied*, to accept of my private help, and Instruction, and have offer'd them the utmost of my assistance for their better information, and direction. And after all this, I know not what I can do more to serve you in this great interest of yours, except I put something into your hands that may be ever with you, and that you may consider on all occasions. *Publick Teachings* by word of mouth, are too much looked upon as *customary exercises*, and on that account, they lose their force with *some*; and the greatest part even of the better Auditors cannot keep their minds so close, and intent, to a Discourse *spoken*, as to receive it in its full evidence, and power; or though

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the hearers are never so diligent, and careful, our words are forgotten quickly, and the affections that they raise, vanish without any considerable effect upon their wills. For which reasons I have resolved upon this Course, to cast some of the plain things I have preach'd concerning the *Holy Sacrament* into writing; That those who are unfit for that great duty by reason of *Ignorance*, may have the properest means of Instruction that I can provide for them, always in their power, and when they please, before their eyes: And that those that *deprive* themselves of the Benefits of this most excellent Ordinance, by reason of the *Mistakes* of their erring understandings; may also have the most suitable help I can give, towards the setting their minds right, and the reconciling them to their Privilege, and their Duty.

For these purposes, I shall (as my manner is) represent what I
have

to the Lords Supper.

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have to say, in the most *distinct* and *easie* way I can contrive, avoiding all things that are *hard*, either in *notion* or *expression*; And strive, as near as is possible, to speak all along to the most ordinary understanding. For I look upon *plainness* as the best dress for Truth, and my great care and endeavour, constantly is, to be *understood* by all, as far as the subject will bear.

In the pursuit of what I intend; I mean, by Gods help, to proceed in this order.

(1) I shall discourse with all convenient brevity, and plainness, the *Nature* and *design* of the *Lords Supper*; and

(2) Give the *General Reasons* to inforce the Duty; under which head, I shall apply my self to two sorts of Refusers; *viz.* Those that neglect (1) on the account of pure *carelessness*, and *stupidity*, and (2) Those that stand off upon the score of *mistakes* of *Conscience*.

In treating with the former, I

B 3

shall

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shall shew that their obstinate refusal takes off all pretence they can have to Christianity, and puts them into the state of Infidels and Heathens; yea into a worse condition, than that of *meer unbelievers*. as to the other sort, *viz.* the *dissatisfied* in Conscience, I shall consider their *Reasons against Communicating* according to the way of our Church, and shew that they are no *justifiable grounds*, why they should refuse to joyn with us in that solemn part of Christian worship.

CHAP. II.

I Begin with the *First*, The *Nature* of the *Lords Supper*. Concerning *this*, there hath been an infinite diversity of opinions, and disputes; The effects of which differences have been much *Noise*, and many *Tumults*, *Schisms* and *Wars*,

Wars, with a vast heap of mischiefs, and calamities to the Christian World: I shall not therefore trouble you with any thing of needless controversie, or notion, on this argument; but state it so far only, as it relates to *practice*; And I shall take all I have to say about it from the *Word of God*, the best Rule to guide us in the Enquiry. And if *disputing* Men would have been content with *its* declarations in this matter, all the trouble, and mischiefs had been avoided. But this hath been the misery, some govern their thoughts of this Holy Institution by corrupt and *novel Traditions*, and others by meer vain and *arbitrary phancies*; Yea, Those who have been right in the main, have yet so mingled the plain truth with *allusions*, and spoken of it in such a *phantastical*, and *uncertain* way, that ordinary understandings have been confounded, and those that are for down-right sense, without the mixtures of
 brow B 4 imagina-

imagination, have not been able to tell what to make of *that*, which they heard described in such a phantastical, and various fashion. This particularly hath been my own case; I had heard men preach so humour-somely, and so diversely about the *Sacrament*; so much out of their own heads, and so little out of the *Oracles* of God, That I was quite bewildred and lost, and come at last to that pass, that I *knew nothing* at all of it; which ignorance, and confusion of thoughts, was the natural effect of such discourses; For when men once ramble in the way of *phrases*, *metaphors*, and *conceits*, as they lose themselves, so they perfectly daze, and amaze those others, whom they should instruct. I therefore betook myself to the *plain expressions* of *Scripture* concerning this matter; In *them* I found an easie account of the *nature*, and design of this divine *Ordinance*. And whither shall we go to enquire after it but to the words

to the Lords Supper.

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words of *Institution* themselves? *These* I shall consider *first*, and then gather together those other passages of Scripture, which tend to the further explication of it.

1. The words of Institution are *Mat. 26. [Take, Eat, This is my Body v. 26. and Drink ye all of it. For this is my Blood of the new Testament, v. 27, 28.]* To which is added in the Gospel of *St. Luke* [*Do this in Remembrance of me.*] *Luke 22. 19.* These words I shall severally explain, and then infer from them what is the *nature*, and *design* of the holy appointment.

Take, Eat, This is my Body — and, **This is my Blood** — Here I take notice, That **Body**, and **Blood**, do not relate to the *bread*, and *wine*, But to the *Actions*, *Eat* and *Drink*; as appears plainly in the

* Original. 'Tis not *this bread*, and *this wine*, are

* Turn, not
it.

my *body* and *blood*, but

B 5 . this

this Sacramental eating and drinking of it. In this Christs body and blood, viz. His Incarnation, and sufferings are represented to us. And yet by a Figure, the consecrated Elements may be call'd his body and blood also; so the Form at the eating the Paschal Supper was, *This is the bread of affliction which our Fathers did eat in Egypt*; Not the very same, but a Memorial of it, and the State of bondage from which they were deliver'd. Thus 1. Cor. 10. 3, 4. *Manna* is called *spiritual bread*, and the *Rock* *spiritual drink*, and that *Rock* (*Christ*): Not that they could possibly be so in the Letter, but they signified that *spiritual food*, and were tokens of Christs Presence. And thus the *Sacramental Bread*, and *Wine* may be call'd his *Body* and *Blood*, that is, *Figures* and *Representations* of them; and that, not barely of his sufferings, but (as the Father notes) of all the Mysteries

of the Incarnation, which are signified and included. Thus anciently the Elements were call'd, *Figures, Symbols, Images, sensible things* instead of *spiritual*, and we know 'tis in common use to call the *Picture* by the name of that it represents, as *this is a Man*, and that a *Bird or Beast*. So that there is no ground for the Doctrine of *Transubstantiation*, in these words, as the *Roman Church* pretends. But I wave disputes and come to the next expression to be consider'd.

[*This is the New Testament, or * Covenant in my Blood*] viz. The * *Διαθήκη*. *Sign, and Seal* of the *Covenant* made in his *Blood*; a *Covenant* wherein God engageth to bestow on us *pardon of Sin*, and *eternal Life*; and we promise *faithful and sincere obedience*. Thus in the *eldest times, Eating, and Drinking* were *Covenant Rites*: as we may

An Earnest Substitution

may see in the compacts between *Isaac* and *Abimelech*, *Gen.* 26. 30. and between *Jacob* and *Laban*, *Gen.* 31. 44, 46. So that the Sacrament is not a bare Sign, but 'tis the Seal of Gods gracious Covenant made with us in his Son.

[**Do this in Remembrance of me**] It hath always been usual to commemorate, and remember Benefactors, and great Mercies by Feasts and Festivals.

The Heathens had their *

* *As Asiana* Feasts in memory of their

& *Aidiana* Heroes; And the Passover, a

Type of this Supper, was

appointed to preserve the memory of the *Israelites* deliverance out of *Egypt*. *Exod.* 12. 14. The Lamb was eaten with bitter herbs, to commemorate the bitterness of their servitude; the Red Wine was a Remembrance of their blood which *Pharaoh* spilt; and the unleavened bread, to remember them, that they

they carried such out of *Egypt* at their departure: and thus our blessed Saviour hath appointed this *holy Rite* to imprint upon us the memory of what he hath *done* and *suffered* for us, that we might not forget our Deliverance by him, from a bondage greater than *Egyptian*.

And now from *these* main passages thus explain'd 'tis easie to infer, That,

The Sacrament of the Lords Supper is a Memorial Feast, appointed for a solemn Remembrance of Christ our Lord; and a Seal of the Covenant that God hath made with us in him.

Two things then it is principally designed for, (1) to Remember us of our Lord, and Saviour, and (2) to be a Seal of the Covenant of Grace. Of each briefly.

(1) 'Tis for a Remembrance, not only,

The Sacred Institution

only of his Person, or only of his Sufferings, or any other particular part of his Ministry; but we are by it required *thankfully* and *affectionately* to call to mind, All that he hath *done*, and all that he hath *suffer'd*; His *Life*, *Doctrine*, and *Laws*; His *Passion*, *Resurrection*, and *Ascension*; His *Victory* over *Sin*, *Death*, and *Hell*; and the *gracious Covenant* that God hath made with us through him: *These* are all included in his *Body* and *Blood*, (as I intimated before) of which the Holy Sacrament is a *Sign*, and *Memorial*: And the remembrance of *these*, which we are call'd to by the *Divine Institution*, is not only some *flighty* and *passing* thoughts, but a *solemn* and most *serious* fixing of them upon our minds, in order to the *inflaming* our *affections* with *love*, and our *wills* with *resolution*, (that we may live *answerably* to that *excellent Religion* of the *Holy Jesus* which we profess. *And thus*

(22) 'Tis the *Seal* of a *Covenant*;

[The

[The new Testament in the Blood]
The Covenant is, That God will give pardon of Sin, and eternal Life, upon the conditions of Faith and Repentance. This He seals to us in the Sacrament; and assures us, that he, for his part, will make good his Promises, and we on ours, seal, that we will endeavour to perform the conditions. So that the Lords Supper is a Sacrament by which we confirm those engagements we are entered into at Baptism. Then our Sureties undertook for us, that we should be faithful in the Covenant, and in this holy Ordinance we take all those obligations upon our selves, and in our own persons promise to act according to them.

This plainly, and in short, is the nature and design of the Holy Sacrament; concerning which, there are some other expressions in Scripture which I shall consider briefly, in order to the further explication of the sacred Mystery. The chief are these.

'Tis

The Sacred Tabitation

['Tis call'd (1) The Cup of blessing. 1 Cor. 10. 16. (2) The Communion of the Body, and Blood of Christ, 1 Cor. 10. 16. and in the duty 'tis said (3) That we shew the Lords Death. 1 Cor. 11. 26.

(1) The Cup of Blessing, viz. of Praise and Thanksgiving. Our Saviour *Matth. 26.* gave thanks when he took the Cup. The Jews used to conclude their Paschal-Supper with a Cup of Wine, at which time they sung an Hymn, and therefore call'd it the Cup of

* Ποτίειον. *praising and * blessing.* And the Heathens also after their Feasts had their * Cups of Praise to their Gods; which some take *Δείμον* to be the Cup of Devils mention'd by the Apostle, *Διὸς Σωτῆρος*

1 Cor. 10. 21. So that by this we are taught to remember our Lord at his Table with praise and grateful acknowledgments: And therefore the Ancients from hence call'd the Lords-Supper, the Holy

to the Lords Supper.

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Holy Eucharist, namely, a *Feast of Thanksgiving*, and the Solemnity was always attended with an hymn of Praise.

(2) **Communion**,
(or a Communication) *Kommunion*,
of the body and bloud
of Christ, viz. The Sacrament is
a sacred Rite in which God commu-
nicates, and imparts to all worthy
Receivers, the Benefits of Christs In-
carnation, and Sufferings. He doth
then ratifie, confirm, and solemnly ex-
hibit them, to those that duly at-
tend upon that Divine appointment.

(3) [As often as ye eat —
ye do shew the Lords death]
viz. (1) Declare unto men, with
joy and glorying, that we believe
he dyed for such purposes, and that
he hath procured inestimable bene-
fits for us by his Death. That
therefore we will adhere, and stick
unto him; and that neither death,
nor life shall separate us from the
love of God in Christ Jesus our Lord.

no 10

And

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And (2) Imports our shewing and declaring *this* also unto God, and pleading it with him for his pardon, and his grace, for the sake of that meritorious Passion which we set forth, and commemorate. These passages fall under the account I have before given of the Ordinance, and shew *how* we are to *Remember* our Lord in it, and *what* we may expect in so doing.

Thus briefly of the *Nature* and *design* of the Sacrament, I might have run the matter into a large Discourse, but I resolve on brevity! In what I have said, you will find all things that are *necessary* and *essential* to the Ordinance; For the *reasons* and *disputes* that are about it, you need not trouble your selves with them; But so much of it as I have represented (I mean in the substance of the particulars) it is fit you should know: And therefore I inreat you, especially those of the more ordinary understandings, to return back, and fix your thoughts a while upon

upon

bnA

upon those periods; and read them over and again, till you have a clear and distinct apprehension of the Subject they explain. I know the thoughts of most are very *confused*, and much in the *dark* about it, and while they are so, they cannot demean themselves as they ought in the performance of the Duty, nor receive those benefits that otherwise they might from it. I beseech you therefore not to content your selves with a *single*, and *running* reading; Many Divine Truths will not enter into our minds at *first* sight; or, if they do, they are gone as soon as they are received: Though they are never so *plainly* exprest, yet they many times *seem dark*, till we look again, Or though they strike our minds fully, yet they pass out of Memory, except we reflect, and think them over; I hope therefore you will do your selves this right; And I thus urge you to consideration of my accounts, not as if I fancied I had

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had made any *discoveries* in them, which were not made before; (No, *Those* are known things among the Intelligent sort of *Christians*.) But I do it, because I speak to the *manner*, and *less* improved understandings. And perhaps from the Representation of the affair which I have given, the *others* also may receive the advantage of a clearer order, and method to their thoughts, and be deliver'd from many *unnecessary* and *uncertain notions* that they have imagined to be of great consequence to be believed and known, when either they are not *true*, or not *considerable*.

CHAP.

CHAP. III.

I Come now to the main thing I design, *viz.* (II) To *urge* this great duty which I gave thus explain'd, and to do what I can to perswade you, to the consciencious practice of it. Now there are two things that commonly oblige men to action, namely, Considerations of **Duty**, and of **Interest**. And there are *both* here, in the highest degree, to engage us. I shall discourse of each.

(1) We have the Motive, and Reason of **Duty**, and *Duty* in *such* circumstances, as have the greatest obligation in them. A **Lord**, who hath all *right* to our obedience both by *nature*, and by *dear purchase*, hath *commanded* us to do *this*. And, A **Saviour**, who hath rescued us from the Jaws of Hell, and Death, and hath procured for
us

An Earnest Indication

us endless life and glory; hath required it of us. Here is the *Authority of just Power*, and the *Obligation of astonishing Love*. We are bound by the *submissions* we owe a *Sovereign Lord*, and by the *gratitude* we owe an adorable *Benefactor*. The *Son of God*, the *King of both the Worlds*, The *Redeemer of Men*, 'tis He that *commands*, and his *Commandments* are not grievous, had he put upon our necks a yoke heavier than the *Jewish ceremonies*, had he enjoyn'd a greater number of costly and laborious Rites than those, and required so many of such services from us, as would have taken up all our time, and employed all our strength, and wearied all our powers; Yet these we ought to have observed without *repining*, and thought all but *small homage* to his Greatness, and *small acknowledg-ment* of his Love. All these had been nothing in compare with what he hath done for us *freely* without merit, or obligation; Nothing, to his

his leaving the bosome of the Father, and the glories of the upper world, and the Hallelujahs of the blessed; *Nothing*, to his descending to a world of Infamy, and woe; *Nothing* to his suffering the scorn and contradictions of Sinners, the Death of the Cross, and the wrath of God: so that we had been wretchedly ungrateful should we have stuck at any of *these*, or as much at *murmured* at them: But our Lord hath not given us any such tryal of our Love, and obedience; He hath deliver'd the world from the Yoke of Ceremonial bondage, And (besides Baptism) hath appointed but *this one Rite* for us to observe; A *Rite*, that is neither *troublesome*, nor *costly*, *tedious*, nor *laborious*. And what Prodigies of baseness shall we make our selves; if we refuse to take notice of this his *gracious* Institution? With what face can we look up and call our selves by his name? How shamefully are we upbraided by the *practise*

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Etice of *those* we count *barbarous*?
 Let us look abroad into the world
 and consider the most *brutish Idolaters*;
 They will cut their beloved
flesh, and *burn* their dearest children,
 and sometimes, suffer themselves to
 be *crush'd* to death by the Carriages
 that bear their *Idols*, because their
Infernal Gods require, and are pleas-
 ed with, such testimonies of their ho-
 mage: Hath the *Devil* such *obse-*
quious servants? Are those *Cruel*
Rites, which he appoints, observed
 with so much duty? Will those
 poor wretches do, and suffer any
 thing, rather than displease their *ug-*
ly Deities? And are we *Christi-*
ans, Professing Servants of the Son
 of God, our Sovereign and Redem-
 er, and do we neglect *this* his main,
just, and *gracious* appointment. Is
this too much to do for him? And
 do we owe him so much *less*
 than *Cannibals* do their *Idols*?
 Certainly those men of the *Desart*,
 those *wild Savages* of the Woods,
 shall rise up in judgement with such
 a Ge-

20 Generation of pretyching Christen
 age, and shall condemn those that
 think their diligence and exactness
 in those hard and painfull seruises,
 should cover us with blushing and
 confusion at our carelesse and neg-
 lect of the easie duty our Lord re-
 quires from us. And we shall see
 great reason to be ashamed of our
 Omissions; if we consider, in oqqe of
 That our blessed Redeemer had
 lived (a life) of poverty and dishonour
 for our sakes: he had instructed
 us in the way of happiness by his
 excellent Doctrine and Precepts, and
 had gone before us in an incompa-
 rable Example. And now he was
 just about to compleat his Love, by
 offering himself unto Death, to deliuer
 us from sin, and thereby to give an
 instance of the most amazing good-
 ness that ever was. At this time
 he enjoyns his Disciples to do some-
 thing in remembrance of him. And
 Now to what is sufficient to be done
 in memory of such Love? Had he
 required the dearest of our blood,

and the *dearest* of gods substance to be offered to him in acknowledge-
ment, should we have thought
such Demands unreasonable? Would
ordinary Ingenuity have scrupled to
make those Sacrifices for such kind-
ness? But he calls not for these.
He looks for no *first-burns* of our
Buds, no *riches* of our *Flacks*; No.
He appoints only a *Feast of Admo-
rial* and commands us to remember
his Love in that. And shall we
not observe him in so small *maner*?
What he, not deserve it to be
remembered by us; or do we know
any better way, to signifie our re-
membrance of him, than that
which he himself hath prescribed?
Should we, then, do as much as he
at the request of an ordinary dy-
ing Friend? And is not the greatest
and the best that ever Creatures had
worthy of such a Testimony of Affec-
tion from us? I am sure there
is no one can be so brutish as to deny
the justness of the Day, and who
thinks none should be so unworthy

to the Lords Supper.

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as to refuse compliance with it. I beseech you therefore, if the *Considerations* of *Duty* can do any thing with you: If there be any *Obligation* in the *highest Authority*, if there be any *Allurement* in the *sweetest Love*; if your *profession* of *subjection* to *Christ* be not only a *Complement*, and if he have any real interest in your *Souls*, give this proof then of your *being in earnest*; that, which you would be thought, refuse no more of his *Invitations*, neglect no more of his *Calls*; consider the *expresness* of his *Command*, and that *this Law* is *peculiarly his*: His in such a sense as (*Baptism* excepted) *no other Law is*. For his *other Injunctions* are but *Enforcements* of the *Laws* that *God* hath written in the *Old Scriptures*, and in our hearts; but this is his own proper *Commandment*; by obeying him in *this*, we particularly own him as our *Law giver*, and by refusing, we renounce him.

But, if the *Considerations* of *Duty* should

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should not prove so powerfull with you, there are others which generally use to be of more force, namely, those taken from our *interest*. And here,

(II) I desire you to consider the great *Benefits* that a worthy Communicant receives from the holy Sacrament. *This* is not a meer barren Ceremony, or unprofitable Rite, but an Instrument and means to produce and to convey unspeakable blessings to us. Here we receive,

(1) *Confirmation* of our Faith: All habits are increas'd by being exercised, and this Ordinance requires great *exercises* of the Grace of Faith. For here we make a *solemn* Declaration of it, and thereby bind it stronger upon our Souls. And to the exercise of this *Divine Grace*, and the sincere and publick profession of it, there is no doubt but God will super-add his special aid and blessing, that out of *weakness* it may be made strong. So that if your Faith be weak and trembling, if you are perplex

perplexed with vexations, doubts, and temptations to unbelief, apply yourselves to this holy Ordinance as to the proper remedy. *Declare* your Faith, and *pray* for more. If you *believe*, God will help your *unbelief*; Mark 9. 25.

(2) Our *Repentance* will be heightened by our due Communicating at the Lords Table, and that in respect of all its great Acts, viz. 1. *Sense* and *sorrow* for Sin. 2. *Confession* of it; and 3. *Aversion* from it. For the first,

(1) The *evil* of Sin is never so well discerned as in its effects. It is *sweet* in the *mouth*, but *bitter* in the *belly*: And there is no greater evidence of its vileness and malignity, than *that* we have in the sufferings of our Lord, which are set before us in the Holy Sacrament. And certainly Sin must needs be an *accursed* thing (saith the considering Communicant) That the *blessed* *Jesus* must thus be made a *Curse* for it; that is doubtless a mighty evil,

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that cannot be expiated but by the blood of God : And Sin, without question, hath unspeakable malignity in it, since it laid such a load of Wrath upon the Shoulders of Omnipotence, as made him complain, and swear, and groan, and die. The good man hath never such a sense of the evil of sin, as when he is awakened by the *signs and images* of Christ's *Sufferings*, and when he sees it writ in *Characters of Blood*. Besides, the *baseness* and *ingratitude* of Sin is made evident in all the Representations of the Divine Love which we have at the Lords Table : We see *there*, that it is an abuse of the greatest and most tender Goodness, and there is nothing that more affects ingenuous Souls, than the sense of such unworthiness, and this will beget the *liveliest*, and most *kindly* sorrow. *They shall look on me whom they have pierced, and they shall mourn ;* Zeb. 12. 10. The *tenderest* grief ariseth from the apprehension of *abused Goodness* : And
the

the more ingenious Spirits are sooner brought to be troubled for their Sins, by a sense of *Worth* than of *Terror*. Now there is nothing that gives a truer or greater Representation of *Divine Grace* and *Kindness*, than the *Holy Sacrament*, and therefore *this* is a very effectual means to beget and increase *penitentiality* and sorrow for sin. And upon this *Worth* follows *Confession*, which is one expression of *this*: The apprehension of an *angry Majesty* drives a Sinner to Desperation, and prevents his *Confession*. When the Lord asked the Man in the Gospel with some severity, *How earnest art thou hither, not having a wedding garment?* he was speechless. *Terrors* beget stupifying fear, which stops the mouth, and dams up all the passages to and from the Soul, whereas the Discoveries of Goodness and Mercy open the Heart, and melt the Seal upon the Lips. They invite Supplications, and beget *Confessions*.

An earnest Abitation

and therefore the Sacrament which is a Memorial of the greatest, sweetest, and freest Mercy, tends in the nature of it to the producing humble confessions and acknowledgements: And it doth it likewise
 (31) As to the *Abitation of Repentance* by the same way, the top and perfection of Repentance is, to turn from our evil ways: God invites his People to this by the Argument that is most powerfully presented upon us in the Sacrament, namely, *That of his pardoning mercy and kindness*. *Turn thee back sliding Israel, and I will not cause mine anger to fall upon you.* Jer. 3. 12. His readiness to pardon is the great Motive to return, and the Sacrament is the Seal of the Covenant of Pardon. Despair of Mercy keeps men on in a sinful course. Thousands there is no hope, say they in the Prophet Jer. 2. 25. They thought their case desperate, and it follows, *I have loved strangers, and after them will I go.* The

Devils persist irreclaimably in their hatred of God and Goodness, because the unalterable Sentence is past upon them: And if men come once to quit their hopes of Happiness, they will also in a short time quit the thoughts of God and Vertue; and give themselves up to the swinge of their Appetites and Inclinations. Whereas on the other side, *Hope* is the great *Encouragement* and *Spring* of *Endeavour*, and where *this* is enlivened by a full and quick sense of pardoning Goodness, that Soul will feel a mighty *Motive* to reform and turn from Sin. Now the *Sacrament* is the *Seal* of that *Covenant* which assures us of Grace, and Pardon, and the firmest ground of our best hopes, and most glorious expectations. Thus the Grace of *Repentance* receives increase in all its *Exercises*, from this *Divine Institution*: and so doth

(3) That other most excellent Grace, *Love*, both as it relates, 1. to God, and 2. to our Neighbour.

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(1) In the *Holy Sacrament* the *Mysteries of Divine Love* are unfolded in all their circumstances of Wonder. There we see *pardoning, redeeming, bleeding, dying Love*; *Love*, suffering for all our sakes; and *Love* procuring all things for our Interests, *Love* descending to the *Grave* and *Hell*, and *Love* triumphing over both: *Love* leading *Captivity captive*, and obtaining gifts for men, *Light, Life, and a Glorious Immortality*. Such *Love*, and *Love* beyond what we can say, and beyond what we can think, is represented at the *Holy Sacrament*, and this must needs fire every Soul that is not as cold as the Earth, and as dead as the Grave. Love begets love, and one Flame kindles another. And if we think of this Love, and consider it as we ought when we come to the entertainment of Love, this would excite our Affections, and turn our Souls into holy Flames, and so our dead Powers will live, and

and our dull sleepy affections will awake into new spirit and vigour: We shall live by Love, and act by Love, till we are received into the nearest Embraces of Love, and swallowed up in that immense Ocean of Love. Now Love is the best and most pleasing of all our passions; and Love to God is the best and most pleasant of all loves. A Love free from those Tortures and Disquiets, that shame and those Griets that are produced by absence and uncertainties, loss and guilt, when this Passion is placed upon other Objects. This Love is the Fountain of Delight, and the Spring of Action that sweetens our Troubles, and stirs up our Endeavours; that makes Duty agreeable, and Difficulties easie, that is a present Heaven, and the Taste of a greater. This also tends to the increasing our Love one to another. It is a Feast of Love at our Fathers House, and our Lords Table: The Guests are Brethren,

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Brethren, and professing Children
 of Love. Here are all the Engage-
 ments to love set before us: The
 Love of our Lord, and his express
 Commandments, John 13. 34. The
 Relations we stand in to God, and
 to one another. We cannot well
 chuse but pity our Brethrens In-
 firmities, and pardon each others
 faults, when we see how much
 God hath pitied our Miseries, and
 how graciously he hath pardoned our
 Offences. Our Animosities will be
 abated, and our thoughts of Ma-
 lice and Revenge will die. Our
 Indifferencies will be kindness, and
 our kindness Love, when we con-
 sider the inexpressible Love of our
 common Lord, and the blessed ef-
 fects of that love: Reconciliation
 made, Happiness procured, and Sin
 and Death, and Hell conquered:
 A sense of this will swallow up
 all our little picks and dispa-
 sors, and so fill us with the thoughts
 of Gratitude and Love: That we
 shall forget our Enemies, and im-
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brace our Enemies, and shed abroad our kindness upon all about us, yea and extend it to all the World in prayers, and good wishes. And now, this Spirit of Charity is a most divine temper, and a great happiness: 'Tis a sweet, serene, and pleasant thing, a Reward to its self, if there were no other: Whereas Envy and Malice, and all the degrees of them, are an Hell, and Torment to the Soul; they are great sins and their own punishment: And a right use of the Holy Sacrament will abate, and remove these, and therein also administer blessed and unspeakable Advantages to us.

(4) Our Hopes are nobly advanced and strengthened by this Ordinance: When the good man considers the Justice and Holiness of God, and the perfection of his Law; and then takes a view of his own sinfulness, and innumerable imperfections: His Spirits fail, and his Hope is giving up the Ghost; he sinks into Trouble, and almost into

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the Regions of Despair: Now all the Relief that a man can have in such a state, is to be drawn from Gods Covenant to pardon sin, and to accept of Faith and Repentance instead of Perfection. This is the Tenour of the Gospel, and the Foundation of our Hopes, and this Covenant is sealed and assured to us at the Sacrament; so that thence the fainting Soul may derive life and quickning. And when the drooping Christian comes from seeing God putting his Seal to his Pardon, and to the Promises made him of Eternal Life, his Hopes recover, and his Spirit returns unto him, his Soul leaps for joy, and all his powers are full of Content and Pleasure. And over and above this, God is pleased at such times especially, to vouchsafe more abundant Manifestations of himself to the Soul, sealing his love upon it, and giving it so much assurance as may deliver it from its unreasonable doubts and suspicions,

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and make it in part partaker of our Masters joy. But this will be a particular by it self. Therefore

(5) The *holy Sacrament* is an excellent means to heighten a Christians Joy and Comfort. For there we are in a *special exercise* of our *Graces*, and by them are prepared for *Divine peace and pleasure*: That *Peace of God which passeth all understanding*, Phil. 4. 7. And this is something more than the content that naturally ariseth upon and results from the *Actions of Holiness and Vertue*, and is super-added by the nearer applications of the *Spirit of God to the Soul*. This pleasure and satisfaction God is always willing to bestow upon us, but we by our sins indispose our selves for it, and it is not to be given out but to *prepared Souls*. And now according to the *greater or less degrees* of our *preparations*, and *exercise of our Graces*, we shall have *more or less* of this *spiritual joy and satisfaction* in our
Com-

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Communion. But besides the joy which is *special* and *extraordinary*, the *Ordinance* in its own nature tends to *delight* and *pleasure*. We had raised Storms and Tempests by our Sins, and provoked him whom we can neither resist, nor avoid: His Countenance was full of dread and terrors, and Death and Hell stood ready for the command to seize upon us: And must it not needs fill those with joy and transport, that were just now in this dreadful state, when they shall see the Heavens cleared, and the Storms gone, to behold smiles and love in the face of the offended Majesty; to be assured that he is *reconciled*, and his Arms are open to receive us: That *Hell* and *Death* are *destroyed*, and *Life* and *Happiness* procured for us? All these are set before us in the Holy Sacrament, and did we use it as we ought, our Souls would be transported with joy, and we should have a delightful foretaste of the happiness and triumph

triumph of the Blessed, and all our
 Lives would be *Antiphon* of Praise,
 and *Acclamation* to the adorable Au-
 thor and Procurer of our Blessings.
 And this is another happy advan-
 tage we derive on may (do) from
 the holy Sacrament, viz. That it
 heightens and spirits our *Gratitude*
 and *Praises*. Praise and acknow-
 ledgments of *Divine Favours*, are
 all the Return we can make for
 them, and we are to offer up these
 Sacrifices for our selves, and all the
 other Creatures. But the *remembrance*
 of our Mercies takes away the sense
 of them, and we pass them over with
 slight and *customary* acknowledg-
 ments. This ordinarily is our course,
 and 'tis a very disingenuous and un-
 gratefull carriage to the bountifull
 Author of our Beings and Blessings:
 But now at the Holy Sacrament, *Di-
 vine Favours* are particularly and so-
 lemnly represented, our remembrance
 awakened, and our affections excited,
 and the

the devout Soul pours it self forth
 into holy Rhythms; and Thanks-
 giving. The ~~offering~~ ^{offering} is full, and
 the ~~vision~~ ^{vision} glows with all the Powers
 rejoyce, and in rejoycing breaks
 forth into Songs of Praise: And
 so begins that blessed Employment,
 which shall be the Work and Hap-
 piness of Heaven. ~~the~~ ^{the} holy
 Thus we shall receive ~~our~~ ^{our}
 is our Graces; and our Comforts;
 from the frequent and due use of
 the Holy Sacrament, and all other
 spiritual advantages are contained
 under these. And as by these par-
 ticulars we may encourage our selves
 to our duty, so in them likewise
 we may see how we are to de-
 mean our selves in the discharge of
 it: what ~~all~~ ^{all} we are to exercise;
 and by what ~~considerations~~ ^{considerations} we may
 stir up our Graces, inflame our
 Affections, and strengthen our Re-
 solutions.

And now the Benefits that I have
 represented to encourage and invite
 you to the holy Sacrament, do not
 only

only concern the *shew* and *grown* Christian, but even *all* that own the Profession of Christs Religion, and have not renounc'd their *Baptismal Engagements* by *lowdness* and *impiety*: For such have some degrees of *Faith, Love, Repentance*, and other *Virtues*: But the unhappiness is, that *these*, in the most, are very low, imperfect, and in a degree that will not secure their condition: *These Graces* must be advanced to *nobler measures*, and to *such degrees*, as may prevail over the *contrary habits* and *dispositions*: Till the matter comes to this, *we* are under the *Law* and a *spirit of bondage*; in a condition of *impotency* and *weakness*, and not arrived to the *glorious Liberty* and *Power* of the *Sons of God*. This, all that profess the *Christian Faith* and *Hopes*, ought to aim at, and endeavour after; and the *Sacrament* is the most proper and *likely means* for the advancing of our *imperfect graces* to that noble height. So all that professing.

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selling Christians are concerned in the Duty, and capable of the Benefits. And to all those that have *such* thoughts, and *such* desires, the *Considerations* I have presented will be of moment. But for the rest that are *careless* and *unconcerned*, dead to *such* *spiritual* Motives, and *stupidly* *careless* of the duty and the privileges that attend it. They are *not* Christians, but do as much as in them lies, to renounce their Religion, and to put themselves into the condition of Heathens and professed Infidels. This is that I come next to discourse.

CHAP. IV.

AFTER all my perswasions, and more earnest Endeavours, I have too much cause to think that some among you neglect the holy Ordinance, not for any reason that they

they have, or can as much as pretend, but from their brutish stupidity and unconcernment. They care not for these things: the Motives of Religion and another World, can do nothing with them; such considerations are not felt, but pass over their Souls without making any impressions on them. And now, as for such, I am come to shew, That they disclaim Christ and his Religion; and are by no means to be reckoned into the number of Christians. This I prove by the following particulars.

First, they renounce a main Article of the Creed, viz. The Communion of Saints; their Communion with (1) Christ, and their Communion with (2) one another.

(1) Christ invites us to his Table, and provides a spiritual entertainment for us; and in that there is a solemn and special intercourse between him and his Church, which on our part con-

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sists in the exercise of our Graces, and on his, in the Benefits, and Blessings He bestows. He invites us to come and to meet him there, to enjoy spiritual correspondence, and communion with him: And now, wilfully to refuse the Invitation, is to signify our contempt of the Holy Jesus, and so declare that we care not for any nearness of correspondence with him. And such Neglecters in effect say, that they love the converse and communion of their vain and vicious company: That they spend their time pleasantly in their conversation, upon an Ale-bench, or place of Idleness, or Debauches: But for Christ Jesus they like not his company, and care not for any intimacy of acquaintance with him. This is the direct language of such practices, and neglects; and what kind of Christians are such as these?

(2) They renounce the Communion of Saints one among another. The holy

holy Sacrament, is the Feast of Cha-
 rity and Christian Love, and there
 our Affections are united to God,
 and to our Brethren. There we
 profess to be of one Body, one
 Society, and to be all Members one
 of another. So that those who neg-
 lect and refuse this holy Symbol
 of Love, break off from the So-
 ciety of Christians, and declare
 they will have nothing to do with
 them, as far as they are concern-
 ed in that Name and Relation.
 That they will not be of the Flock,
 and number that Christ calls His,
 but would rather have their lot
 with the World, and Herd of
 Mankind, who are Strangers to
 the Covenant of Promise, without
 hope, and without God in the world.
 Ephes. 2. 12. That they value not
 their Privileges, nor care for their
 hopes. This is the meaning of their
 neglect, and such Christians are the
 wilfull Refusers.

(6.) They renounce their Baptism

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This is the Sacrament of Entrance into Christianity, and here Engagements are laid upon us without our knowledge or consent. At the Sacrament of the Lords Supper we solemnly engage and take those Obligations upon our selves. If we refuse to do this, we withdraw our consent from what was done in our stead; we make our Baptism void, and put our selves into the state of Infidels and Heathens. The Indians were by the Spaniards driven to Baptism in droves like Cattel to the water, without knowing what it meant, or what they did in it: were these Christians by virtue of such a Baptism? Especially, is there any reason to think those of them such, who as soon as they were free, made open declarations against it. And are those among us Christians, who were signed with that Religion which they could not help it? and professed against it by their actions and neg-lects, as soon as they are in Spain?

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to do it; who *disown* it, when they are *solemnly* called to put their *Seal*, and to declare their allowance and approbation? Their *Sureties* engaged for them that they should *believe* the *Christian Faith*, keep Gods *Commandments*, and *renounce* the *World*, the *Flesh*, and the *Devil*: But say *those* by their practice, what had *they* to do to undertake such things for us; we will stand to no such engagements: we are call'd on to make this good our selves in person at the other Sacrament, or by our neglects to declare it void: but we will not tie our selves, or own any such engagements upon us: we will leave our selves at large to believe what we please, and to practice what we phancy, and to gratifie and worship as long as we think fit, the *World*, the *Devil*, and the *Flesh* our *Friends*, and dearest *Correspondents*. All this likewise is plainly signified in the neglect of the Holy Sacrament; and therefore certainly such are no better

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Christians than the wild men of *America*: which will further appear if we consider.

(3) That by it they deny the very *profession* of *Christ Jesus*; They will not so much as claim nor pretend to him, in any *solemn significant* way. To say that we are *Christians*, and now and then to hear a *Sermon*, these are not *profession* enough: They are but cold *declarations* of our *Opinion*, no good *significations* of our *Faith*. The right *profession* of *Christianity* is made, by our presenting our selves at the Lords Table, and owning our *Faith* there, that is a solemn and publick confession and acknowledg-ment. To hear Sermons is too often but curiosity or custom, to say we are of the Christian Religion, is but a declaring in what way we have been brought up; and meer *Education faith* is but a faint un-*signifying* thing; it is but *Opinion*, and a low degree of assent. 'Tis true, a man may be a *Formalist* and an
Hypocrite

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Hypocrite when he comes to the Lords Table, as well as in other lower significations of his Religion. But however he makes a *profession*, and *that* which is *proper* and *solemn*: whereas the *wilfully negligent*, refuse to make any due confession of Christ and his Religion: They openly *deny him before men*, and *such he will deny before his Father which is in heaven*; Mat. 10. 33. To withdraw from the *Profession* of *Christianity* in times of *difficulty* and *persecution* is a great sin; but 'tis such a one as admits of some *extenuation* from the *frailty* of *humane nature*, and the *temptations* of *fear* and *self-love*: But to *deny* the *profession* of Christ in times of *Liberty* and *encouragement*, this is an *affront* to the *Holy Jesus*, for which there is no *shadow* of *excuse*, and must arise from *contempt*, and a *confest neglect* of him. Such persons publish to the World, that they own *nothing* of *Religion*, but count it a *disparagement* to be thought

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any way concern'd for it. And so are by no means to be accounted Christians. Further,

(4) Their refusal and neglect is a quitting and renouncing the *whole Covenant* that God hath made with Sinners in his Son. The *Covenant* on *Gods* part offers *Grace* and *Glo-ry*, and on *ours*, it binds to *Faith* and *sincere obedience*. We are called to the *Sacrament* to see God *confirm- ing* what he hath promised, and *assuring* us to make good what concerns *him*: On the other side, we are to present our selves *there*, to profess our readiness and resolu- tion, to perform *our part*, to keep the terms to which we were enga- ged, and upon which we expect the promised Blessings. Now if we wil- fully refuse this *Confirmation*, we withdraw our selves from the *Cov- enant*, and declare that *Grace* and *Glo-ry*, are things that we neither *sare* for nor expect; and that we will not tye our selves to any *Faith* or *homage*; but would be as free as

we

we can, to follow the *Devil* and our *Lusts*; and so are very from being *Christians*.

CHAP. V.

I Have thus briefly shewn you what is *signified* and *implied* in the *neglect* of the *Holy Sacrament*. Many of you that are guilty of this sin, would I suppose be loath *openly*, and in *words*, to *renounce* Christ and his Religion; and yet while you continue in this obstinate, dangerous neglect, you *do it*, as *fully* as it your Tongues declared against that Name and Profession. And I think when any such as *these* turn *Papists*, *Turks*, or *Jews*, they do but change to some *show* of Religion, from none at all. So that it is no *real* disparagement, or loss to our Church, when those Infidels declare in *words*, what before they sufficiently signified by their *practi-*

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Etice. They go out from us, because they were never of us; 1 John 2. 19. They do not change their Religion, for they had never any before which they might exchange.

This, Sirs, in serious truth, is the condition of those that wilfully refuse and neglect the Duty of *Holy Communion*: And methinks it should make such tremble to consider, that they live in a *profest* and *impudent* contempt of God. You pity *Heathens* and ignorant *Americans*; but there is work enough for your pity at home, and their condition certainly is not worse than the condition of those careless negligent Sinners among our selves. Yea, the Apostle tells us, That 'tis better never to have known the way of truth, than after we have known it to turn away from the *Holy Commandment*; 2 Pet 2. 21. And our Saviour saith, It shall be more tolerable for the dark Tyre and Sidon at judgment, than for the enlightened Capernaum and Bethsaida; *Matth.* 11. 22.

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We think their condition dreadfull that say, *there is no God*, and no doubt it is *so*: And certainly their state is not *less* deplorable, That acknowledge *there is a God*, but *despise* him, and carry the matter *so*, as if in *good earnest* there were *no such being*. To live at large without the serious profession of *some Religion* is *brutish*, and *unnatural*: And such *Savages* deserve not to continue in the societies of *men*, but are fitter to range among the wild Beasts of the Woods: *Such* are those among us, that never make any solemn profession of *any Religion*, by *any act* of their *own*: They have *no Religion*, but that of their *Climate*, which they neither understand, nor mind: they are *Christians* by the *Christianity* of others; (*viz.* the general profession of their *Country*) or they are *none* at all; and if they live and die in this condition *wild men* and *Cannibals* will at the last be in a *better* state than they.

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And now, Sirs, *Reason* for this *carelessness* and *dangerous neglect*, I am sure you have none; Nor do the sort I am now dealing with, pretend *Scruples of Conscience*: But some *Excuses* there are, (which you know are but *vain*) that you use upon occasion, to take off the edge of reproof, and to seem justified in the sight of men.

Thus they that were invited to the *Supper* in the *Parable*, *Luke 14. 18.* made *Excuses*; One had *bought Ground*, and he must *see* it; a second, had *bought Oxen*, and he must *try them*; and a third, had *married a Wife*, and *could not come*. None of these *pretences* had any good reason in them; they were *something* to say, and had a little colour, but they were not the *Causes* of their not coming to the *Supper*; No, the *true ground* was their *contempt* of the *Master*, and his *Invitation*: and therefore *Matth. 22. 3.* 'is said, *They would not come*; Their *excuses* were looked on, as *flat deny*.

denials, and the Reason is given after: It was not their *Ground*, nor their *Oxen*, nor their *Marriage*; but their *dis-esteem* of the Lord, and his Feast, *They made light of it, vers. 5.* But though these excuses were not good, yet they had something *specious* in them: 'Twas *business*, and *considerable* occasions that were alledg'd: and *such* Affairs they really had, for 'tis said in *St. Mat. hew*, that they went their way, one to his *Farm*, and another to his *Merchandise*; so that there was something true in their *Pleas*, though the main thing for which they were brought, was *false*. But now, if they had sent word, that the *Lords House* was so far off, that they were not able to go to it, though really it were within some few *Furlongs* of their remotest dwellings, and no further than the *Markets*, which they constantly frequented: There had been more *folly* in this excuse. If they had said, that there was not room for them all in the *Lords House*, when

they knew, that it was never *full* on *such* occasions, and that a great part of those that were invited, would not come, so that they were sure to find too many empty places; the excuse would have been interpreted as a *mockery*, and a *scoff* at the invitation. If they had told the the Messengers, that they would not come, except they had each of them a *Chair* and *Cushion* provided for him, and might sit in *state* and *ease* at the Entertainment, this had been *greater* arrogance than appears in *those* Refusers. If they had sent the Lord word, that they would not feast with him, at *such* or *such* of his Houses, that were appointed, and were most *convenient* for their reception; but they would have it *here* or *there*; at *home*, and *next* door; in places much less fit. This would have been a very *humour*some and very *rude* Answer to the Invitation. If further they had said, that the Feast began too soon, and that

that they could not *rise so early*, though the Sun was up many hours before, and they were abroad *every day earlier* about their other *Business*: This also had been an *Affront* to the *Master*, and a *contempt* o his *kindness*. But if these *surry*, *unworthy* people should have been *humour'd* in *all particulars*, and things should have been so managed, as to have avoided all these *pretences*: and yet if after such *conascension* they should have refused, they had *confuted themselves*, and given the *Lye* to their *Excuses*. But, if notwithstanding all this, they should have cried out that they were *perishing* for want of *Bread*, and clamour'd and complain'd heavily, that Provision was not made for them: What could have been said to such an *impudent* *brazen'd* sort of *Hypocrites*.

Sirs, there are some among you that understand what I mean: I speak not thus out of *ill will* to upbraid

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upbraid any of you, but I ought to *mind* you, and to endeavour to *convince* you of your sins. What ever *colours* the *guilty* may set upon their neglects and contempts of Holy Ordinances before men, God will not be deceived, or mocked; there is no putting Tricks upon him. If you will not be perswaded to your Duty, he knows the *reason*, and 'tis in vain to make *false flourishes*, and *excuses*. Yea, some mens *pretences* are so openly untrue, and gross, that they cannot as much as hope to *deceive men* by them. Every one sees the *falsehood* and *lying* of their *Allegations*, all their *Actions* proclaim that they do not themselves *believe* or *mean* any thing that they say; and yet they have the *prodigious impudence* to *lye* on in the face of God, and *Conscience*, and *Men*. So *seared* and *hardned* are some in their *perverseness* and *hypocrisie*, and act at that rate, as if it were a *Play game*, and *sport of wit* to shew how many ways they had

to evade their Duty, with some *shew of reason*. Sirs, when this *vile sort of evil men* have the *Forehead* to *pretend Religion*, they become the most *mischievous Miscreants* upon earth; and the *finest Instruments* that Satan can desire or use for the Affairs of his Kingdom. But no more of them now.

Friends, I am exceeding troubled to see how *undutifull to God*, and how *unkind to themselves*, how *foolish and unreasonable* many men are, when they *seek for little occasions* to pretend, as *reasons* against the *greatest and most important Duties*; when that which would excuse *nothing else*, shall excuse them unto God for a neglect of his *Worship*, in the *greatest Instances* of it: An *aching Finger*, a *few Drops of Rain*, the *cold Air*, a *Fit of Drowsiness*, an *impertinent Visit*, or *such like Trifles*, are enough to be pleaded for *absence* from the *House of God*, and *Holy Communion* with him. My Wife was not at home, or she was

was busie, my Childs head aked, or I had Friends to Dine with me, therefore *I could not be at the Sacrament*. Therefore *I could not*! For shame false man! offer such *excuses* to thy Master, or thy Prince, when he commands and expects thine attendance; see how he will take them from thee: Yea, offer such but to thine *Equal*, that waits for thee on Affairs of Moment, and try how kindly he will receive the disappointment on such grounds. Dost thou use to say, *I could not go out to Market to buy Necessaries, because 'twas cold Weather, I could not go to Dinner to my kind Neighbour next door, that invited me, because I had prick'd my Finger?* Are such pretences too trifling to be used on such ordinary occasions, and are they enough for the *Greatest*? will they serve to excuse thy neglect of feeding thy Soul with the bread of Life, and thy making Provision for *Eternity*? Will they answer for thy

to the Lords Supper.

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thy not waiting on the Lord, the Lord of Life and Glory, when he invited thee to the Feast of Love at the House of Banquers? What thoughts hast thou of the Privileges of the Gospel, the Communion of Saints, the peace of Conscience, the joys of the Holy Ghost, the fore-tastes of Glory; what, I say, dost thou think of these, if they have not so much power with thee as the most acknowledged trifles? With how much less respect and devotion dost thou serve God, than wicked men do the Devil and their Lusts? When they invite to jolly meetings and communion in debauchery and bestial madness, do the Blades use to make such excuses? Are they diverted and kept off from their brutish satisfaction by such Nothings? certainly they could not so excuse themselves to their Lusts and vile Companions. And do you pretend to be Worshippers of the God of Heaven, and Worshippers of the best and purest sort, to be Christians,

stians, and *Expectants* of eternal Glories as *Rewards* of your *Servi-ces*: And do you thus serve your Maker, *now* and *then* when the *hu-mour* takes you, when the *Devil* hath no *business* for you, and you have nothing else to do? Are you not ashamed to confess that *Religion* hath so little power with you, and that every thing can do more with you, than your *Duty* to God, and the *Interest* of your Souls? Do you thus work out your salvation? Do you thus seek a Kingdom, a heavenly Kingdom, an everlasting Kingdom? Is this the work and patience of the Gospel? Is this running and striving, and fighting, and giving diligence? Is this cutting off right hands, and plucking out right eyes? Is this forsaking all, and following Christ? If there be any reason, if there be any shame, if there be any conscience, if there be any sense of God and Religion in you, let not small matters keep you from this your greatest Duty and Concern;
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Make no more *such vain and self-condemning Apologies*. I know not whether it were not better for you once for all, to say you are *no Christians*; than to insist on such *shameless pretensions* for your neglects of *Christ* and his appointments. I add no more on this Head now; I pray God you may lay to heart what I have said.

CHAP. VI.

I Must now discourse with the other sort of *Refusers*, viz.

(2) *Those that stand off upon the score of mistakes of Conscience*. In applying my self to them, I shall consider the most weighty *Objections* that carry any colour of *Conscience* with them. And though I know many pretend *scruples* of this sort, when in *earnest they are not the reasons* of their neglects; yet because they are so to some, I shall take them

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to account. They are of two sorts :

(1) Such as hinder men only *sometimes*, and in *part*.

(2) Such as *wholly* obstruct their *Communion*; and are pretended as grounds, why they cannot partake with us at *any* time.

Of the first kind are *these* that follow, *viz.*

[*I would not have neglected the Holy Sacrament, but I was not in charity; such, or such a person hath abused me, and I was at odds with him; so that I durst not come.*]

To this I say, That in such an occasion, thou art *se iously*, and *impartially* to consider, whether thy displeasure were *just* or *unjust*, upon the determining of *this* will depend the state of the case. If

(1) Thy displeasure were *just*, and thy Neighbour hath done thee *wr. ng*, and *persists* in it without *repentance* or *reparation*; 'tis no *uncharitableness* to be displeased or

to think amiss of him. In such a case thy *anger* is no *sin*, so long as it keeps it self within *just bounds*. Be angry and sin not, saith the Apostle, *Ephes. 4. 26.* they may be parted: And what is no *sin* cannot unfit us for the *Holy Communion*. For that Ordinance doth not oblige us to be reconciled in our thoughts to wicked and injurious men, while they impenitently continue such: It will indeed require us not to revenge our selves on them to do them wrong; or to desire their ruine, or as much as hurt; but not to have kind and good thoughts of them while they continue obstinate in their sins and injustice: otherwise it were in the power of every wicked person to hinder the good man from the Sacrament when he pleased, On such an occasion (I say) we may be innocently angry, and not only pity the injurious man, which many times is but a proud, though more plausible word to disguise our anger. And the person that is but thus just-ly

ly pleased with an Offender against God, and himself, is not *indisposed* for the *Sacrament* thereby. If this be your case any time, you ought not to permit the injury of another to do you *so much more*, as to keep you from your attendance on Christ at his *Feast of Love*:

But (2) If upon *examination* you have found, that your *anger* and *displeasure* was unjust; then the *sin*, and the *wrong* was on your part; and you ought to repent, as a *preparation* for the *Sacrament*; which indeed is the properest *Instrument* to advance your further degrees of Penitence. There you will find *considerations* and *helps* for the *cooling* of the *heats* of your *passion*; and for the allaying the *boylings* of your *rage* and *animosity*. I say, if you are convinced in your Conscience, that your *wrath* is *undeserved*, you ought to repent, and if you *do so*, you ought to use the *Holy Sacrament* for the *confirmation* and *brightning* of your *Repentance*.

So

So that the scruple of not being in *charity*, cannot justly keep any from the Sacrament, but *those* that know they hate their Brother without a cause, and are resole'd to persist in that hatred, such as will not be reconciled to one that hath done them wrong, though he repents, and endeavours reparation: And such, in effect, renounce Christ, and declare that they expect no benefit from his *Merit*, or *Mediation*, for the obtaining *Pardon* for themselves. If this be your condition, you may well be afraid to come to the Holy Sacrament; and you may as well tremble to pray, *Forgive us our trespasses, as we forgive them that trespass against us.* For this is directly praying against your selves. I hope it is not *this* with any of you that make this exception.

But your Neighbour you think is an *evil* man, hath done you *injury*, and not ask your pardon, or sought your *amends*; you are therefore

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fore much displeased and feel great anger in your mind against him; but yet are very ready to forgive, upon his acknowledgments and desire of forgiveness. If it be after *this manner* with you, you ought not to abstain from the Sacrament for *this reason*; but rather to address yourselves to it, to provide and pray that your just anger may not grow into malice and rage; that you may not be provoked to repay your Enemy one Injury for another; but that by the due use of those holy Mysteries you may be more inclined to forgiveness, when he shall be fit for it. This I think is sufficient for that Doubt.

(II) But I have so much business fallen upon me, that I have not time to prepare my self, and therefore I cannot come.

In answer to this, I shall say something that concerns, 1. Business; and something 2ly, that concerns Preparation.

(I) As to Business, Doth your
Business

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Business afford you time to eat, and drink, and sleep, and none to fit your Souls for spiritual entertainments, and converse with God?

(2) Have you any greater, have you any better business, than to prepare your selves to remember the Love of your dear Lord, to meet with him, to renew your Covenant with God, and to receive pledges of his pardon and his love? Do you not reckon that this is *Business*, and the most important and necessary business; and shall the greater matters give place to the less?

(3) Is not much of the business that hinders, needless? Have you not voluntarily involv'd your self in more Affairs than it was necessary you should, or than your state or station in the world requir'd? Might not some of it have been put off to some other time; or might not the time that you spend in *imperinencies* be employed in some of that business?

Ask

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Ask your Consciences these questions; and know that what ever Business you take upon you *more* than is consistent with your Duty to God, and to your Souls, *that Business is your sin.* But if your *business* were not *voluntary*, but thrown on you by *Providence*, the *doing* such *necessary business* is *Gods work*; and while you do it in his *fear*, and with an eye to his *glory*, you are doing somewhat that is a *preparation* for the Holy Sacrament, or at least *that* which doth not by any means *indispose* you for it. And hence I pass to the Answers that concern.

II. **Preparation.** As to this take these two things.

(1) There are *Preparations* required to *Prayer* and *Hearing*, as well as to the *Sacrament*; *Meditation* is the Preparation for *Prayer*, and *Prayer* the Preparation for *Hearing*; and I hope that notwithstanding your business you perform *these* Duties: If *not*, you are to *repent* speedily of your neglect
and

and to take the first opportunity of the Sacrament, there to confess your sin, to declare your repentance and resolutions of amendment; to beg pardon for what you have omitted, and Grace to assist you in what you resolve. But if you have perform'd those holy services, then I say,

(2) That those performances joyned with Faith and Repentance, are preparations for the Holy Communion. For when we hear, and when we pray, we do the same thing that we do at the Sacrament, though not with that solemnity; we remember Christ when we hear, and we do the same, and renew our Covenant with God, when we pray, (in which two I have told you the nature of the Ordinance consists;) so that these acts are dispositions and preparations for that which is the more solemn performance. A good life in the discharge of our duties towards God and man, is an habitual and constant preparation for the Sacrament; and a true Christian

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is always ready and prepared to remember Christ, and to confirm the Covenant whereby he is a Christian. It is indeed very fit, that we should take some time before we approach the Lords Table, to call together into our thoughts the several great Instances of the Love of our dear Saviour, which we are to remember there: what particular sins we have to confess, and to resolve and covenant against; what Graces we want, and are more especially to implore. These things we should do, but they are not works that will require much labour or time, if we have been constant in the other preparatory Duties of Meditation, Prayer, and Hearing; for they do habituate such thoughts and resolutions to the Souls of good men. But if thy case be such, that thou hast been an evil man; and negligent of all spiritual duty; but art now sensible of thy sin, and desirous to reform, that sense and those desires of amendment (if they are sincere, and if thou understandest

understandest the nature of the Sacrament, and Gods Covenant that is sealed by it) are thy preparations. The more time thou takest, and the more Prayers and Thoughts thou employest with other means, to make the sense of sin deep, and the desires of reformation intense and great, the more thou art prepared, and the better things are like to succeed with thee. But if thy preparations are of a lower, and more imperfect degree (if of the true kind) thou oughtest not therefore to abstain; God will pardon thy infirmities, and accept of thy sincerity, and strengthen thee so, that thou shalt be better prepared against another opportunity, if thou art not wanting to thy self. But as to this, I may have occasion to speak more under the next Head; Viz.

(II) To consider the Scruples of Conscience, that keep some off wholly from publick Communion. They are either of such as refrain, because (1) they think themselves

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unworthy, or (2) of those that do it, because they think others unworthy, (3) of such as refuse on the opinion, that the way of administration is unworthy, and most of these considerable and usual doubts will fall under one or other of these. I begin with those of the first sort.

(1) We would come to the Holy Communion, but alas we are not worthy of so great an honour and privilege; and we are afraid to come, because we hear, that he that eats and drinks unworthily, eats and drinks his own damnation.

To this, proposed thus in the general, I answer; (1st) We are also unworthy of common Mercies of Meat, and Drink, and Raiment, and of the more usual spiritual Mercies, that God should speak unto us, or that we should be permitted to speak unto him; shall we therefore starve our selves, and go naked, shall we therefore refuse to hear and pray? In the Sacrament there is something of duty, and something

of privilege; when we are commanded to do a duty reasonable and just, shall we refuse because we are unworthy? when we are invited unto a Benefit great and free, and necessary, shall we resist it because we are not worthy? To do this is to render our selves more undeserving. When God offers Favours, we may and ought to accept, though we are unworthy of them.

(2) All men are unworthy in the sense of the Law. Every man in his best estate is altogether vanity, Psalm 39. 5. We are all an unclean thing, and our righteousness is as filthy rag. Isa. 64. 6. The meaning is, all men are Sinners, and their best services are imperfect and polluted. There is none righteous, no not one, according to the strictness and severity of the Law, which requires unflinching obedience. This unworthiness then is not a reason, why thou shouldst refrain, yea,

(3) If thou art sensible of this thing unworthiness, and desirous to

be made more worthy, thou oughtest for that reason to come. 'Tis such that Christ invites: Come unto me all ye that are weary and heavy laden, and I will give you rest, Matth. 11. 28. He came not to call the righteous, but sinners to repentance, Matth. 9. 19. Ho every man that thirsteth come — Isa. 55. 1. The Spirit and the Bride say come, and let him that is athirst come. — Rev. 22. 17. Sense of spiritual wants, and desire of spiritual supplies, is part of Gospel-worthiness; and that which gives a right to the Sacrament. Thy being an unworthy Sinner, is not a reason why thou shouldst refrain, except thou art obstinately resolv'd to continue so. The Beggar is never the more unworthy of an Alms, because he is in rags and great misery; nor the sick man the more unworthy of the care and pains of a Physician, because his Disease is great and violent upon him. If indeed the Beggar loves and chuseth want, and scorns charity; if the Patient hates and re-

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sists the Physician and his applications; in such a case the one is unworthy of relief, and the other of the means of health. If this be thy case in *Spirituals*, thou art *unworthy*; and till thou art of another temper, I would not perswade thy coming. But if on the other hand, thou art *sensible* of thy *sins*, and *desirous* of pardon and grace to reform, thou hast the *qualification* that renders thee one that *may* and *ought* to come: and thou art *worthy* as a Beggar is of an *alms*, or the Sick of *Physick*: that is, thou *wantest* it, and Christ invites thee to come, and to receive *supplies* suitable to thy wants. So that if it be *thus* with thee, the sentence of the Apostle pronounced on him that *eats and drinks unworthily* will not concern thee.

But the Doubter presseth the matter more *particularly*; *Knowledge, Faith, and Repentance* are necessary to this *worthiness*: But I have *no knowledge*, I cannot believe, I cannot repent; and therefore am not worthy.]

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I shall speak to these *distinctly*, and *apart*.

As to what concerns, (1) **Knowledge**, I propose *these things*.

(1) Perhaps thou art mistaken in the *Degrees* of *Knowledge* that are necessary. It is *not necessary* that thou shouldst have knowledge in *deep and controversial Points*; no, nor yet in many *doctrinal Opinions* about *Religion*, that are *less speculative and nice*: It is not necessary that thou shouldst be acquainted with the *disputed matters* about the *Sacrament*, or be able to discourse largely upon the Subject. No, *Necessary knowledge is in few things, and those practical*. If therefore thou art instructed in the *main plain Points of Christian Doctrine*, and in the *great Rules of Christian Life*; if thou understandest the *Sacrament* to be a *Remembrance* of Christ, and a *confirming* our *Covenant with God*; and knowest those *easy things* I have before set down
about

about it: There is no reason then why thou shouldst plead ignorance in barr, to thy *Duty* and *Priviledge*. But

(2.) But if thou art *really ignorant* in those plain things, thy ignorance is inexcusable, 'tis a great sin, and an argument of prodigious carelessness and neglect. For no one can want capacity to know things so easie, and no one can want opportunity to know things so common, and no one can plead excuse for not endeavouring to know things so necessary. If this then be thy case, repent of thy stupidity and carelessness that occasioned thy ignorance, and apply thy self presently to thy *Spiritual Guide*, or some honest knowing Neighbour to instruct thee in those great and necessary matters. Be afraid and ashamed to live a day longer in such dangerous darkness amidst so much clear light. And till thou hast got out of this state of wilful blindness, meddle not with Holy Mysteries. But this,

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I hope, is the condition but of very few of you: Those that make the Objection, are mostly such as do it upon the *former* mistake, which I have endeavoured to rectifie.

(II) Want of **Faith** is pleaded.
And to this scruple I say,

(1) Perhaps thou art *out*, and hast been *mis-taught* in the Doctrine of *Faith*. It may be thou takest *Faith* to be an *assurance* of Salvation; or supposest that it requires thy assent to many Principles, and such as are *unreasonable*, or *doubtfull*; or perhaps thy mind hath been *confounded* by *phrases*, and *various*, *metaphorical*, and *dark* representations of *Faith*; so that thou dost not so much as know *what it is*, or *wherein it consists*. These all have been, and often are the cases of many well-disposed Christians. The good man is not absolutely *assured* of his Salvation; or he *doubts* sometimes of many *Doctrines* and *Opinions* that he hath been taught to believe as *Fundamentals*,

mentals; or his understanding is *confused* by variety of odd notions; and therefore he thinks he hath not *Faith*, and dares not approach the *Holy Table*. If any of these be thy condition, rectifie thy Thoughts, and thou wilt be rid of thy vain Fears: Consider the matter *freely*; look on it in the *Light* of *Scripture* and *Reason*, and thou wilt find, that those conceits about *Faith* were *groundless*. Lay this down for certain, that the plainest and most obvious account of it is truest; For God would not make that the great condition of the Gospel, which is difficult to understand.

Now the plain, scriptural, rational Notion is this, *Faith* in the general is the belief of a Proposition affirmed; *Divine Faith*, the belief of something upon a *Divine Testimony*; *Gospel saving Faith* is such a belief of *Divine Testimony*, as hath influence upon the heart and practice, and conforms them unto it. If now we believe other Testimonies, but not
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that which God hath given us by, and of his Son; our Faith is meerly human; and we have nothing to do with the Holy Sacrament. If we believe the Revelations of God in the Gospel; but that belief hath not yet had such power upon our affections and conversations as it ought; and as we desire: In this case we may, and 'tis our duty, to come to the Lords Table, to profess that degree of Faith which we have, and to pray for more; that it may be made so strong and lively, as to transform our hearts, and all our powers into the likeness of it, and into his likeness who is the Author and Finisher of our Faith. And finally, if our faith hath already had this effect upon us, we are to come to the Sacrament for further confirmation of it. This is the short and plain account of the matter; and if I should run it out into further discourse, this part would be disproportioned to the rest. If my brevity leave any of you unsatisfied

fied in *this*, or any other thing belonging to my Subject, I am at hand, willing and ready to give you further satisfaction. But

(2.) It may be the *weakness* and *imperfection* of thy Faith makes thee think thou hast *none*. In this case ask thy self the question: Do I think that Christ Jesus was an *Impostor*? and that the Gospel is a *Fable*? Thou *startlest* and *abhorrest* these thoughts: Hence thou mayest be assured that thou hast *some* degree of Faith. But that (it may be) is very *small* and *low*: Be that the case; Ask thy self then again, whether thou hast any desire that thy *weak* Faith should be *strengthened*, and thy *imperfect* Faith should be *improved* to greater and nobler measures? If thou art a person fit to be dealt with under this Head of *Conscience*, it is *thus* with thee; thou art *sorry* for this *imperfection*, and *desirous* of growth and *improvement*: And if so, apply thy self to the *Holy Sacrament*, as to the

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the proper means of growth, and remedy of thy imperfections. Here thy Faith will be exercised, and by exercise it will be felt; so that thy doubts will be cleared: Experience will assure thee. And how thy Faith will by the use of this Ordinance be quickned and advanced, I have shewn already. Thus to the Objection from the supposed want of Faith. But

(III) The good man thinks that he wants **Repentance** too: He cannot *repent* he saith, and therefore is not worthy. In answer, I take notice that,

In *Repentance* two things are considerable, viz. 1. *Sorrow* for sin, and 2. *Turning* from it to a life of Holiness and Vertue.

1. It may be thy *sorrow* is not so *intense* and *great* as thou thinkest is fit and suitable to such an occasion: Thou canst not weep and grieve *so much* for thy sin as the evils of it require; and yet thou mayest not wholly want the Grace
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of Repentance. *All* indeed are *Sinners*, and *all* must *repent*: But men are *Sinners* in *different* measures and degrees of guilt; and their sorrow and humiliations will likewise be *different*. *Deeper* Convictions and *greater* Agonies and Pangs of Sorrow may be expected from them whose sins have been *capital* and *notorious*, than from those others whose lives have been more *civil*, and less tainted with *ranting* Enormities. It may be then thy Education hath been sober, and thy Inclinations not bent towards the grosser Vices; thou hast not committed any *horrid* Crimes, or *such* sins as look *gastly* in thy Conscience; and consequently thy Conversion hath not those *terrors*, and that *dread* in it, those melting sorrows, and violent expressions of grief that thou observest in some others. Though it be *thou*, thou hast no reason to be discouraged, if thy sorrow be *so much* at to engage thee to *humble* thy self before God, sincerely

cerely to beg grace and forgiveness, and to obtain from thee hatred of thy sins, and resolutions against them; that sorrow of thine is godly sorrow, and part of true repentance, though it have not the greatest degrees of vehemence. These may be wanting on another account also in them that are truly penitent; their temper may be more cold, and their passions calmer than others are, and on this score their resentments less notable, and the expressions of them less eager. So that violence in sorrow are not always arguments of true repentance, nor the absence of them a sign of impenitency and hardness. If thou art so sensible of sin as to desire and endeavour to overcome and forsake it, thou art a Penitent in part, and thou oughtest to come to the Sacrament for the strengthening of that sense, and to gain more assistance, and more resolution to subdue thy sin. And if there be any real defect in thy sorrow, repair thither, that it may be

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awakened, and excited to degrees more becoming and effective.

But (2) The Objection presseth as to the other part of Repentance. *I cannot leave my sin,* and therefore dare not approach the Holy Mystery. But dost thou desire it? dost thou endeavour it? If so, though thy desires are imperfect and thy endeavours weak, yet it is thy duty to present thy self at the Holy Table. There thou mayest expect to have thy Desires increast, and thy Endeavours heightened and encouraged. And how both the former act of Repentance, which is Sorrow, and this of aversion, are promoted by the Sacrament, I have particularly shewn in the former Periods, to which I refer you for your fuller Answer to this and such like Objections.

Thus of the Scruples that arise from the first Head, the apprehension of our own unworthiness. I descend to another.

(II) Some

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(II) Some abstain from the *Sacrament* because of the **Unworthiness** of **Others**; *wicked men* are admitted, and they will not have *communion* with *such*. Yea, they are commanded to have no *fellowship* with them, *Ephes. 5. 11.* and to come out from among them, *2 Cor. 6. 17.*

For the answering this, I propose these things to be considered.

(1) Hast thou taken the *Method* of our *Saviour*, *Matth. 18. 15.* with the Sinner, from whose communion thou thinkest thou must withdraw? Hast thou *privately* told him of his Faults? Hast thou admonisht him before *Witnesses*? Hast thou told the *Church*? If so thou hast done, and he persist still in his wickedness, he will no doubt be *legally* excluded from *Christian Communion*; and so the foundation of thy doubt will be taken off.

(2) How art thou *sure*, when thou seest those thou callest *wicked* come to the *Sacrament*, that they do

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do not *repent* of their wickedness, and come to the holy Ordinance to *beg pardon* for their sins, and *strengthen* against them? How dost thou know that they are not come to *bind* themselves by deep resolutions, and sacred Vows, to a *spiritual warfare*, and a new *obedience*? Their coming makes *profession* of such *designs* and *resolutions*, and how dost thou know that *their profession* is *insincere*? Hast thou a way of prying into the heart?

But the man returns to his sins as soon as he hath done, and hence thou wilt say, thou knowest his *hypocrisy*. This indeed were something, if it could be certainly *foreseen*; but how he will demean himself after the *Sacrament*, thou canst not *foretell*; This may have more effect upon him than *former Sacraments* have had. This, I say, may be, and *charity thinketh no evil*, but *believeth all things*, *hopeth all things*, 1 Cor. 13. Or, if it now again prove otherwise, it is no certain evidence that

that the man only made pretence
and shew, he might then mean and
desire rightly and well; but tempta-
tions and his lusts were too strong
for him, and carried him away a-
gainst all his endeavours and reso-
lutions.

g(19) Thou performest other sacred
duties, in which thou rememberest
Christ, and hast communion with
God, in the company of evil men.
Thou joynest in hearing, and pub-
lick prayers with such, and why
mayest thou not be present at the
Sacrament with them?

If it be pretended, as a reason of
difference, That hearing the Word,
and Prayer, are converting Ordinances,
but the Sacrament is not so, I
ask thee then, whether thou meanest
by [converting] a turning men
from open Infidelity to the Profession
of the Christian Faith, and the
owning of Christian Articles? or
only the turning those that profess
this Faith and Religion before, to
the practice of them? If thou in-
tendest

tendest the former, the Sacrament indeed is *no converting Ordinance*; nor are the *Words and Prayer* ordinarily used for *such* purposes among us, where the Gospel is already generally professed. And thou dost not bear the company of the wicked of which we speak in the places of publick worship, upon any *such* expectation.

But if by *converting Ordinance*, thou meanest (as is most likely) such a one as God useth as a means to cause men professing the Name of Christ to depart from iniquity; to turn from *sin* to holiness, and from the power of Satan unto God, I do see no reason why any should think, or say, that the Sacrament is *no converting Ordinance*.

If it be not, either 'tis because the Sacrament is *no proper means*, or because God will not confer by his Grace with it. Neither of these can be said with any shew of reason: Not the former, for why should not the solemn remembrance of

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of Christ, and the consideration of what he hath done and suffered, be a means for the killing of sin, which he came to destroy, and the promoting holiness, which he lived and died to advance? yea, what can be supposed more likely and powerful for the promoting of that blessed purpose? why should not the sign and seal of God's gracious Covenant to give pardon and eternal Glory to all that forsake their sins, and live an holy life, be a fit Instrument to provoke those that understand it, to renounce their sins, and to devote themselves unto holiness? why should not that solemn, sacred engagement, that all that know what they do lay on themselves at the Sacrament, to endeavour to depart from every known evil, and to practice every known duty, be a means to oblige them to it? Certainly there is nothing that in the nature of the thing, seems to be a more likely instrument to convert men from a life of sin, to a life of holiness; than the sacred

sacred remembrance of our Lord at his Table. So that if this Ordinance be not converting, it must be, because God will not concur by his Grace in it: But whoever saith that, speaks what he cannot know, and cannot prove; he talks without book, and against it; and is so extravagant in his Assertion, that it would be folly to attempt the confuting of him.

This I have said on this occasion, not to engage in a Controversie, but to clear a matter of Christian practice. And the very Root of this Objection lies in this conceit, That the Sacrament is not a converting Ordinance; For which there is nothing but Fancy, and the bare sayings of some mistaken men. But now, if as I have proved, the Sacrament may be, and is an Instrument to Conversion; then, why should any refrain, because evil men are admitted to it?

(4) If wicked men come to the Sacrament that are not prepared for

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for it, their *unpreparedness* is their *sin*, and they shall answer for it: But we ought not *therefore* to neglect our *duty*, because they have omitted theirs. We may, and we ought to advise, and admonish them to prepare themselves for the Ordinance before they come to it: If they will not follow our brotherly admonition, we cannot help it; we have done what we can to render them more *worthy*, and their sin shall not be laid to our *charge*. To prepare our selves for the Holy Communion, and to address our selves unto it, is *that* which we are sure concerns us; If we neglect, 'tis our *sin*, and other mens sins will not excuse us. Their sinning in one kind, should be no reason why we should sin in another. There is no reason that we should starve our selves, because others take the bread that belongs not to them.

(5) If we are *worthy* Communicants, and others receive *unworthily*, They have no Communion with

to the Lords Supper.

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us, nor we with them: They onely eat bread, and drink wine, but we partake of the mystical body and blood of our Lord. Our Communion is with the Father, and with his Son Jesus Christ, and with the Faithful, worthy Receivers; but the unworthy partake neither with us nor them. If an Ape leap upon the Table, and eat of the bread where Friends are met at an entertainment, Is he therefore a Guest? Is he one of the Company? If writings are to be mutually sealed there among the Friends, and that Creature catcheth up the Seal, and doth as the Covenanters do, is he therefore a party? He doth the *same action*, but not with the *same designs* and *ends*, and *these* make the *communion*. The case is thus in reference to those ungodly men that *intrude* to the Sacrament, and the pious Communicants have no reason to think themselves concern'd in their company. Their *bodies* are *together*, but their *spirits* act and move *different* ways.

ways. The Communion is spiritual; and only those that receive as they ought have fellowship with Christ, and with one another. And this were enough to answer that Part of the objection also that is taken from Scripture, where we are forbid to have fellowship with wicked men. But I add,

(6) When Christians are prohibited wicked Fellowship, Eph. 5. 11. It is evident that the prohibition concerns heathen mysteries, which are there call'd the *unfruitfull works of darkness*, because they were used in close recesses; and v. 12. the Apostle saith, *It is a shame to speak of those things that are done of them in secret*. Christians were not to communicate with the Heathens in their *abominable Mysteries*: No, nor may they partake with wicked men in any *action of vice*, nor make them their *bosom friends*, nor be concerned with them in other matters more than needs; especially if they are openly prophane, and obstinately

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ungodly. But it doth not therefore follow, that they must forsake their Lords Table, and the most solemn expressions of duty to him, because evil men *intrudingly* present themselves unto it.

And whereas Christians are commanded to *come out from among them, and to be separate*, 2 Cor. 6. 17. 'Tis plain, that the persons they are required to separate from were *Heathens and Idolaters*: For they are called *Unbelievers*, v. 14. *Infidels*, v. 15. And that they were *Idolaters*, is intimated *vers. 16.* *what agreement hath the Temple of God with Idols?* whence it follows, *wherefore come out from amongst them.* So that this place doth not concern the present business; Christians were to *separate* from the Worship of *Heathen Idolaters*, but it doth by no means follow hence that they must forsake the *true Christian* Worship, because *evil men* (who yet profess Christ) afford their presence at it

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And this may suffice for Answer to the Objections taken from the *unworthiness* of others that are admitted in *mixt* Communions.

Lastly, The *unworthiness* of our *Way* of *administration* is pretended by some, as a reason why they cannot communicate with us. I shall only speak briefly to two exceptions of this sort.

(1) The *Sacrament* is administered among us in the way of *Forms* of *Prayer*, which they think to be contrary to *spiritual* Worship. And (2) *kneeling* at it is required, which they suppose to be contrary to the first *example*; and so an irregular posture of receiving.

To the *first*, I say these things, (1) worship and Prayer may be *spiritual*, where *Forms* are used: For the *spirituality* doth not consist in the *invention* of words, but in the *due intention* and *ingagement* of the *soul*. If we pray in *faith*, with *humility*, *self resignation*, and *holy desire*

d-sire of the good things we pray for, we pray *in the spirit*, though by a *Form*. And if on the other hand, we express our selves in *conceiv'd prayers* never so *fluently* and *earnestly*, and have not those *dispositions* of soul upon us when we pray, our prayers are *formal*, though without a *form*. Which of these is *fittest* in it self, I shall not dispute, but only say, that *neither* is *unlawfull*, but *both* have their use; and add, that *one sort* may be *properest* at *one time*, and the *other sort* at *another season*; so that 'tis *silly superstition* to be devoted to the opinion of *one* of them, as absolutely to condemn the *other* as *unlawfull*. In publick *Worship*, *Forms* have the advantage in securing the *gravity* and *solemnity* of it, and in *this too*, that the worshippers *know* what it is they joyn in: But in *secret devotions*, *conceiv'd prayers* may sometimes *suit* better with particular occasions, and may engage the affections *more*. So that either of these

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may be used, as shall best accord with the ends of prayer. And when the publick *Authority* of the Church requires the one, we may not scruple it, though we are more affected with the other; especially, since we may in *private* take the liberty to use which of them we think fittest.

(2) *Those* that are most against *Forms*, pray by them, when they joyn with another that prays, though he do it never so much *extempore*: For the peoples mindes are not concern'd in *inventing* the words they pray by; the minister gives a *Form* to them. And if you may pray in the *Form* of a *private* person, dictated to you *suddenly*, and without *deliberation*, and which you do not know before, whether it will agree with *good sense*, or *sound doctrine*; why then may you not do it in the *forms* of the *Church*, compos'd by *wise* and *reverend* persons upon *mature consideration* and *advice*; especially when they are *such* as we do, or may know before

to

to be pious and grave, suitable to Christian necessities, and Christian truths? There is no good reason that I know to make a scruple of the latter, if we admit the former.

(11) *Kneeling at the Sacrament* is not agreeable to the first example; our Saviour administer'd to his Disciples *sitting*; and perhaps you fear there is something of *Poper*y in the posture of *kneeling*.

I answer (1) we are not bound to a nice and punctual observance of all the circumstances that were in the primitive example: The Sacrament was first administered in the Evening in an upper room, only to twelve persons, and those *Men*, and *Ecclesiasticks*, or at least such as were destined to be so: But even the Objectors do not think we are obliged to act in the Sacrament strictly after the example of these particulars: and why should we suppose our selves to be tyed in the matter of posture, more than in those other Circumstances, which we acknowledge

knowledge to be of no binding nature. (2) The posture of those times at meals was not sitting, but leaning, according to the then Custom of the Romans. So we read John 13. 20. That the beloved Disciple leaned on his masters breast at Supper. And though the English Translation renders; Luke 22. 14. He sat down, and the Disciples with him; it is in conformity to our phrase and custom, which is sitting: for the word in the Original [*καθίσαντες*] doth not imply that posture, but is applicable to any other that is used, as well as sitting. So that if we are strictly tyed to the original posture, we must lean at the Sacrament, and neither sit nor kneel. But (3) the Institution hath not bound us to either the one or the other, but left the matter to be determined by the general Rules of Decency and Reverence. And since the Fathers of the Church have commanded kneeling, as the posture most expressive of our humility and
 reve-

reverence in receiving the pledges of divine Love, I see no reason why any should boggle at it; much less why they should refuse their Duty, and their Priviledge, abstain from their spiritual food, and the solemn remembrance of their dear Lord, rather than do a thing so innocent, so decent, and so reverend, which the Authority of the Church requires from them. He hath but little appetite to his meat, that will not eat it except he may do it in such a fashion as is agreeable to his own humour.

I, but the Objector doubts, that there is real danger; and something of *Papery* in the case; the *Papists* use kneeling to signify their adoration of the *Host*, and the *Scruples* fears there may be some such thing in our practise. But this fear is very uncharitable and groundless, since our Church doth so vehemently and constantly declare against the *Transubstantiation* of the *Romanists*, and the adoration of any creature; and

Since we are always told, that kneeling is required for no other reason than to signify our humility and reverence: And though the Papists do express more by that posture, yet since our Church declares, that this is all she intends in reverence to the consecrated Elements, there is no ground why any should think more is meant by it. Kneeling signifies reverence as well as worship; and the declaration of the person himself is enough to shew which of them he intends. But besides, though the Papists adore the Bread as the real Body of Christ, and therefore kneel before it, yet that can be no reason why we should not in this remembrance of our Lord adore himself: They kneel to him as present corporally; we worship him as virtually and spiritually present.

This I might urge further as a positive Argument for the posture of kneeling, over and above the use of it, as an Answer to the Objection. Thus, all acknowledge that
Christ

Christ is to be worshipp'd. Receiving the Sacrament is the proper worship of Christ; and kneeling is a proper signification of adoration. It follows that on this account kneeling is fit, and fittest to be used in the action of Communion. But I shall pursue this matter no further; what I have said may satisfy the modest and reasonable; and people that are set and resolv'd in their opinions, will not be satisfied with never so much more.

I should now draw to an end, but I am loath to leave you without some particular Rules of Preparation; These I shall lay down plainly and briefly in the ensuing periods.

CHAP.

CHAP. VII.

THe Persons that are to come to the Sacrament may be distinguished into two sorts, *viz.* Either such as do repent and are sorry for their Sins, but have not yet in any good degree prevailed over them; or, those other more improved and grown Christians, who in considerable measure have mastered their Sins, and are endowed with many habits of Holiness and Virtue. The first sort are yet under the Law, *viz.* a state of sense and conviction of sin, but have not attained to the glorious Liberty of the Sons of God, or the state of power over them. But the others have arrived to that power in competent measure, so that sin doth not reign in their mortal bodies, because they are not under the Law, but under Grace. For distinction sake I call the first sort, **Bare Penitents**; the second, the **Faithfull**. Now the

Prepa-

Preparations that concern these are different as their states are.

I. For the *bare Penitents*, and *sorrowers* for Sin, I advise them to prepare by the *Rules* following.

(1) Endeavour to make your selves as *sensible* as you can of the *evil* of sin; Consider it is an *enemy* unto God, and to your own happiness; as the *basest ingratitude*, and the *greatest deformity*; as a thing to be *hated* for it self, if there were no consideration had to its effects. Look upon it as the *destroyer* of your *present*, as well as *future* peace and felicity; as the *enslaver* of your souls to the *Devil*, and that which *debaileth* them to the *likeness* and *condition* of *beasts*. Aggravate such considerations in your thoughts by all the *circumstances* that may render sin *odious* to you.

(2) Consider the *gracious* nature of the *Covenant* that God hath made with us in his Son; That by that *Covenant* he hath assured all

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true Penitents of pardon of their Sins, and strength against them. So that be our Sins never so many, or so baineous, they will be forgiven, if we repent and turn from them; and be they never so strong and violent upon us, they may be overcome, if we accept, and use the grace that the Covenant offers to us. Represent these things duly, and frequently to your thoughts, and for the making the deeper impressions on them, collect those places of Scripture that speak so fully of the Love and Mercies of God, his readiness to pardon, and desires of our happiness, the frequent and free offers of his kindness; His invitations to Sinners to come unto him, and his often bewailings of their obstinacy and hardness in running from him: Consider that he sent his Son into the World to seek and to save them that were lost, to bring sinners to repentance, to take away the sins of the World, to deliver us from the wrath to come, and that the

the World through him might be saved; I say, draw together such passages, dwell upon them in thy Meditations till thou hast fill'd thy Soul with them. And then thou wilt find great encouragement to seek for pardon, and wilt be supported against those faintings, and despondencies, that the meer sense of Sin, without a Saviour, might occasion in thy Soul.

(3) After this, summon up all thy Resolutions against thy Sins: Consider thy *Baptismal* engagements, how just, and reasonable, and necessary they were; Resolve to confirm them by new Vows. Content not thy self with some cold and indefinite intentions of leading a new Life some time or other, but endeavour to settle in a firm, unalterable purpose of fighting against Sin, and living unto God. Do all thou canst by Reason and Religion, by the Considerations of Duty and of Interest, to fix thy soul here. And then,

(4) Be

(4) Be earnest with God in Prayer, to give thee a fuller sight of Sin, and clearer, surer thoughts of pardoning Mercy. To present thee with more arguments to heighten thy resolutions, and to make thy soul more capable of being moved by them. I say, apply thy self unto God by Prayer, publick, private and secret prayer, Confessing thy own vileness, acknowledging his Mercies, and resolving new obedience. And being thus prepared,

(5) Look on the holy Sacrament as thy great Duty and Remedy; As that to which God calls thee, and the state and necessities of thy soul call thee; As that Ordinance in which thou art to seek and mayst expect pardon and strength, resolution, and peace. Consider this, and raise thine appetite and expectations, for they that hunger and thirst after righteousness shall be filled.

And now when thou hast exercised thy self in these acts, and the
time.

time of the holy Communion approacheth, Then

(6) Employ thy time in awaking and affectionate thoughts of Christ thy Lord. Consider the greatness of his Condescension, the kindness of his Undertaking, the holyness of his Life, the purity of his Doctrine, the heaviness of his Sufferings, the power of his Resurrection, and the glory of his Ascension. Turn thy thoughts earnestly, and often, upon these and such instances of the History of the holy Jesus, and by them dispose thy self to a befitting remembrance of him at his Table.

And (Lastly) Gather up all thy thoughts and resolutions together, viz. thy apprehensions of the vile-ness of sin, of the Grace of the Covenant, and the merits of thy Lord; thy purposes of leaving every evil way, and of renewing thy baptismal Vows, and say to thy self, Now is the time come that I must use these thoughts and resolves, that I may obtain

obtain pardon, and strength, victory over sin, and assurance of happiness: My Lord invites me to the great representation of the evil of sin in his own sufferings; to see his Body wounded, and his Soul made an Offering for Sin, in the Type of bread broken, and Wine poured out; To remember his Conquest over Sin by Death, and a glorious Resurrection; To see the Covenant of Grace and pardon sealed: He invites me to these priviledges, and calls upon me to bind my self stronger in this holy covenant, and thereby to make my self the subject of those blessings it assures and conveys. I say, imploy thy Soul in such thoughts, and bring them with thee to the Lords Table, spread them before him there in humble Confessions, Supplications, and Acknowledgements, and thou mayest then expect to receive the benefit thou art seeking after.

These are Preparations for a bare Penitent, that hath yet made but little

little progress in subduing of his Sins. And though the *highest degrees* of all these are not absolutely necessary to the coming of *such* to the Lords Table; yet the *more* they have been exercised in them, so much the *better* it is, by so much they are *more prepared*, and so much *more* they may expect of the benefits. But if your minds, that have not been used to *spiritual* things, will not fix long on *such* thoughts and meditations: Ingage them, as far as you can; proceed in the Method prescribed with that *diligence* and *care* that becomes one that is *serious*. And then, though your preparations be *imperfect* now, they may be *more compleat* against another season. If thou art sensible they have been so *defective*, maintain and keep up that sense, and resolve upon it, to indeavour to fit thy self better for another Sacrament, by renewing the *same* method, which will be *easier* for thee in the *progress* than it was in the *beginning*.

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As for the other sort, viz. II. Those that have advanced in the conquest of their sins; They are to act over all the former particulars, that I have advised to the bare Penitents: For being yet sinners, and imperfect, they have need to use that method. And there are these few other Directions to be briefly added, that do further concern them.

(1) Call your selves to a particular account concerning your sins, examining what vices you are most addicted to, and what are the sins of your tempers, or of your Profession and Calling: when you have found those, exercise particular acts of Repentance upon them, and renew your resolutions against them. Consider, that allowance of them is inconsistent with sincerity, and a state of true regeneration; that 'tis necessary you should oppose and subdue them; and that the holy Sacrament is to be used as a means for that blessed end.

(2) Examine what ground you have

to the Lords Supper. 117

have got upon your sins since the last Sacrament, whether you are now more tender and fearfull of offending God than you were before; whether your inclination to any evil be more weakened and mortified? If so, take encouragement hence to go on with more Christian vigor and resolution. If not, humble yourselves for your unfruitfulness, and endeavour to dispose your souls to make a better use of the next opportunity.

(3) Inquire into the state of your souls as to your Graces; what Graces are wanting, and what are weak? which are growing, and which at a stand? and when you have found the condition of your souls as to these, then exercise your meditations upon these particulars in the Life, Doctrine, and Precepts of your Lord, whom you are to remember at his Table, that may be proper for your case. Apply your thoughts, and cares, and resolutions that way. Design and resolve to attend

send the holy Sacrament for the supply of those wants, and to endeavour to use it so, that the needed graces may be obtain'd, and the weak ones may be strengthened, that those that are at a stay may be put into motion forwards, and those that are growing may be further improved. If you thus provide, and imploy yourselves in the method before remembered, you will then be meet partakers of the holy mysteries, and may assure your selves of the blessings and advantages which they convey.

THis Subject would have required a larger discourse, but my present business was principally with the careless and negligent, to whose condition I have mostly applied myself. For the others, that are solicitous for their souls, and desirous to be further informed about this great and important affair of preparation, I shall advise them to get, and carefully to read and digest two excellent

cellent Books of the Sacrament: The former called *Mensa Mystica*, or a *Discourse concerning the Sacrament of the Lords Supper*, by Dr. Simon Patrick; and the latter named the *Christian Sacrifice*, containing most excellent *Meditations* and *Prayers*, both *before* and *after* the *Sacrament*.

In the first design of this little Discourse I intended to have added some things of that sort for your use; but while I was thinking of it, my Pious, Learned, and Excellent Friend the Author, sent me one of those his last Books, the *Devotion and Piety* of which is extraordinary; and there is nothing that I know, fitter to prepare your affections, and to excite them to the noblest height of desire and love, than those heavenly *Meditations*: And you cannot use more proper, judicious, or affectionate *Prayers* than those he hath annexed. So that I was exceeding glad when I saw this usefull, much needed work, so incomparably

bly well done, that there was no occasion of my doing any more in it, than earnestly to recommend that Book to your perusal. And I intreat you to get it into your Houses, and from time to time to endeavour to warm your souls by it, when you are preparing for the Sacrament, and by it to fix you in your resolutions of living according to your engagements there, when you have attended on that blessed Ordinance.

And now, my Friends, I leave you to the blessing of God, and the consideration of what I have said. Whatever judgment may be made of it, I have this testimony that I meant it sincerely. And I shall never cease to pray, that both you and I may sincerely practice according to it.

Your faithful Monitor and Servant,

J. G.



Postscript.

of Sacraments, such Commu-

TO THE

Citizens

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BATH.

Christian Friends,

Besides the Writing of this
Book for your Use, I have
taken what Care I could, you
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*should have it in your Hands ; and especially those of the poorer sort that cannot buy. I was extremely satisfied in perceiving so good an Effect of these En-
cavours at the last solemn time of Sacraments. Such Commu-
nions have not been here since our unhappy Troubles, that un-
binged all : And now give me leave to ask you ;*

*Did it not comfort your Hearts to see something like the former days of Charity and Peace ? Is it not a blessed sight to behold a full Assembly of Christians met with one accord, to Worship Christ their Lord ? Is not the Service more solemn, and are not our Hearts more raised ? Are not our Devotions kindled by the Zeal of others ; and our Spirits refreshed by going to the House of
God*

God in company? Is it not joyful to see the mutual Amity of Christians exprest there; and to joyn in full consent in remembering our dear Lord; joyntly vowing our selves to his Service, praising him for his Love, and waiting on him for his Blessings? Is not this more like Religion and Worship, than the discouraging sight of a few, scatter'd here and there, when multitudes turn their backs upon this Feast of Divine Grace and Love? Is not this more comfortable than living in a stupid neglect of a great known Duty; and better than running into corners after fancies and unknown ways? Is not Religion more honour'd, and Peace more promoted, and Charity and Edification more advanced, by a joynt Worship of our

Redeemer, than by Separations, and proud Singularities? Have not our Children and Servants a better Example in such a Practice; and are they not prepared for Reverence, and an carefull sense of Religion, when they see full Congregations devoutly attending upon the Service of it? Will not the great reproach of the Reformation be taken away by our Unanimity in Worship; and the scandal of our coldness and want of zeal that hath run'd so many to the Church of Rome on the one hand, and to the Sects on the other, in great part be removed; and our Church better secured in these dangerous days from those Enemies on both sides?

To these things, Sirs, if you consider, you must consent, and I beseech you to weigh seriously
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the Benefits that will accrue to your selves and the publick weal of the Church and Kingdom, by an Accord in Worship. As you have begun in this, I hope you will hold on, and shew that it was not only a Fit of Devotion, or any by-consideration that induced you to it, but a conviction and sense of Duty.

I have represented to you the necessity of perseverance in Religion, and the dangers of Apostacy: They that endure to the end shall be saved, Mark 13. 13. But if any man draw back, God saith, his Soul hath no pleasure in him. 'Tis a terrible saying that of the Apostle, which I wish you well to consider: It is impossible for those who were once enlightened, and have tasted of the heavenly

Gift, and were made Partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance: *Hebrews 6. 4, 5, 6.*

You have now solemnly confirmed your Baptismal Engagements, and sacredly vowed your selves to Christ as his Servants and Subjects; what ever imperfection there was in those beginnings; take heed you do not account them as nothing: God doth not despise the day of small things: Zeck. 4. 10. You are not to be discourag'd because you feel not any great Effects at first; the progress of the Grace of God,
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like the growth of Plants, is often by degrees insensible; in continuance you will find the benefit, increase of your Graces and of your Comforts: But if you leave off what you have begun, you will grow worse and worse; more hardened in sin, and more adverse to spiritual Duties; you will dishonour Religion, and the holy Sacrament, more by your Apostacy, than ever you did by your former neglects: You will offend and discourage others from trying those ways which you have attempted and left; and woe be to those by whom such Offences come.

But, Sirs, I trust you having begun in the Spirit, will not thus end in the Flesh. O You have solemnly profest your Be-
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lie in Christ, and adherence
 to him; hatred of your sins, and
 resolutions of new Obedience:
 and I hope you see no cause to
 alter your Minds: If not, let
 the Name and Fear of God
 keep you in your Attendance
 on that Sacred Ordinance;
 neglect no Opportunity of meet-
 ing your Lord, professing your
 love, and receiving Tokens of
 his. The Primitive Christians
 did at first every Week; and
 our frequency in the same Du-
 ty may contribute much to the
 restoring that Divine Spirit of
 Holiness, and peace, and love,
 that was so eminent among those
 blessed Saints and Martyrs of
 Jesus. I wish you would afford
 me Occasion to deliver the Sa-
 crament every Month (all the
 Year)

Year) as I do it during the Summer-season, for the sake of those pious Strangers that are willing to use spiritual, as well as natural means of health: and I should be very glad to meet more of you at such times. It would be no hindrance to your Affairs; for God and Religion are never out of a Man's way. At his Table we seek, and may hope to find his Blessing; and this is necessary to the concerns of this life, as well as to those of the next.

And methinks every one that hath any sense of sin, and remorse for it, should rejoyce there is such a Remedy, and have frequent recourse to it. We fall into sin daily, and thereby wound our Consciences and lay in

matter for troubles and fears: This obligeth us to repeated Acts of Repentance, and the more serious and solemn it is, the more effectual it will be, and the more comfort and peace will arise from it.

Now in the holy Sacrament we solemnly profess, confirm, and exercise our Repentance, and receive there assurance of pardon and peace with God; so that our own needs should urge us to frequent attendance on this sacred Duty, and to desire, and earnestly to expect the returns of it.

This, as it would ease those that are oppress'd by the burden of their sins, so would it be an excellent preservative against it: For nothing tends more to the de-

destruction of our sins, and growth of our Graces, than often to examine our selves, to renew our Resolutions, and to implore the Divine Aid and Help: And to these Exercises the holy Sacrament engageth us; and therefore this is one of the most effectual Instruments of Reformation, and a holy Life that we can use.

Upon the whole, my Christian Friends, let us all repent and be heartily sorry that we have hitherto been so wanting to this great Duty, and to this Spiritual Interest; and resolve through the Grace and Strength of God, to express our unfeigned Repentance for our former neglects by our future diligence.

To assist your Devotions in it,
I here annex some particular
Prayers, which those that are
not better provided, may use as
there is need. These I thought
very proper to be added, because
I fear many perform this Duty
in a cold, dead, customary
manner, for want of some such
Help.

And now I pray God to bless
these poor Endeavours both to
You and Me, and that we may
be encouraged and excited by
them to constancy in our Duty,
and assisted by his Grace concu-
ring with them, to perform this
solemn Worship with such Sinc-
erity and Devotion, that his
Name may be glorified, and our
Souls comforted with the pardon
of our Sins, and peace of Con-
science here, and at length at-



*A Prayer at Entrance, before
the Holy Sacrament is begun.*

MOST gracious Father, Thou invitest me a vile Sinner, unworthy of the least Favour, to a Spiritual Banquet, to a Feast of Love: Lord, I am come upon thy gracious call; being poor and needy, weary and heavy laden under the burden of my sins, I come unto thee, O Lord, for relief and rest: Help me to approach these holy Mysteries with fear and reverence, deep Humility, and ardent Devotion; with an Heart full of Faith, and Love; sensible of thy infinite Goodness in sending thy Son to die for me; and of his inexpressible Love in undertaking and accomplishing

plishing the work of my Redemption, truly sorry for my manifold sins, and throughly resolu'd against them; and grant Holy Father, that hereby my Graces may be strengthened, and my Sins destroyed: That I may serve thee sincerely, and acceptably all the days of this mortal life, and in thy due time attain thy everlasting Kingdom, through the Merits and Mediation of Jesus Christ, my blessed Lord and Saviour. *Amen.*

**A Prayer while others are Re-
ceiving.**

O Lord, I praise thy Name that
Thou art pleased to admit me
to the Congregation of thy People,
to be Partaker of the Communion
of Saints, and in that, to enjoy Ho-
ly Fellowship with thy self, and a
comfortable Earnest of that glorious,
perfect, most happy Communion
thou hast given us ground to hope for
in thy Kingdom: Grant gracious
Lord, that I may thankfully and
joyfully entertain this Priviledge, and
be disposed by it to Universal Cha-
rity and Love unfeigned to these thy
People, and to all Christians. And
Lord help these thy Guests worthily
to receive this present Token of thy
Love, and make them and me such in
reality and truth as we are here in this
solemn Profession, thy obedient and
faithfull Subjects. Let our hearts
be

for the Lord's Supper. 337

be knit to Thee and to teach others ;
that we may henceforth live in unity
and brotherly love, forgiving one
another, forbearing one another ; as
God for Christ's sake hath forgiven
us ; being pitiful and courteous, rea-
dy to do good and to communicate ;
to distribute to the necessities of those
that want, and prepared for every
good work : That Gods holy Name
may be glorified, our Profession a-
dorned, Christian people edified, and
our Souls comforted with the peace
of God, and peace of Conscience
here, and finally rewarded with the
full Enjoyment of the Love and Holy
Communion of the Father, Son and
Holy Ghost, through Jesus Christ
our Lord.

An

Another.

O Lord, Thou God of Love, grant that as we thy Servants are here met in a joynt and solemn remembrance of thy Son our Lord, in obedience to his commands and holy appointment; so all the Members of thy Church may agree in the same common profession of thy Name, and of thy Sons Religion; performing the great Duties, and participating the main Ordinances with *one accord*, in one heart and one mind; that our Divisions being cur'd and our Animosities laid aside, the Scandals occasion'd by them may be removed, Atheism and Infidelity may be asham'd, all wickedness, *Spiritual as well as Carnal*, may be discountenanc'd, and true practical goodness advanced in the World: That Peace and Love, and all the blessed Fruits of them may abound, and true Religion

in

in the power of it, may gloriously increase; that the Professors of it may no longer contend about *Mint, Annis and Cummin*, but heartily and sincerely mind the great things of the Law; and particularly the Law of Love, that *New Commandment*, that *we should love one another*: That we may return to the Primitive blessed temper of Holiness and Charity, and frequent Communion; that we may shew our Faith by our Works, and our Love by our Obedience; and not spend our zeal and strength in disputing, but engage the vigour of our Affections and Resolutions in holy living, and hereby express our affectionate remembrance of Christ, and prepare our selves for that enjoyment of him, which we expect thro' the Merits and Mediation of that blessed Lord and Saviour,

Amen.

*A Prayer when the Minister
draws near with the Ele-
ments.*

Blessed be thy Name, O Lord, that I was born in a Christian Land; and admitted to thy Church by Baptism, and have lived to a capacity of sealing my Baptismal Vows in mine own person: Lord, I heartily take those Engagements upon my self; I renounce all sins, the works of the Devil, all worldly vanities and sensual lusts: I heartily believe thy holy Religion, and sincerely profess, constantly to endeavour to obey thy Laws, and earnestly implore the assistance of thy Grace and Spirit, to enable me to keep these Resolutions; through Jesus Christ my Lord. *Amen.*

*A Prayer at the receiving of the
Bread.*

Lord, I receive this broken Bread,
the Representation of thy Bo-
dy, in memory of thy wonderfull
Incarnation, and meritorious Suf-
ferings, and vow by it, that I will
by the Grace of God, persist in the
stedfast Faith of thy most excellent
Religion, and sincere Obedience to
thy most holy Laws to my lifes end.

Amen.

Another

Another.

Lord, I believe, help my unbelief,
I take this Sign of thy Body as
a Token of thy Love, and Seal of thy
Promises, to obtain for me the Par-
don of my Sins, and the Salvation of
my Soul, upon the terms of Faith and
new Obedience: Lord, I stand to
my part of the Covenant, and in full
assurance of Faith, I rely on thee for
the accomplishment of thine: *Be it
unto me according to thy word.*

Amen.

Another

Another.

GRANT, O Lord, that this Bread
of Life receiv'd by me in sted-
fast Faith and humble Thankful-
ness, may refresh and nourish my
Soul, and be an effectual means of
the growth of my Graces, and in-
crease of my Comforts, till I come
to Life Everlasting, through Jesus
Christ my Lord. *Amen.*

A

A Prayer at the receiving of the

Cup.

O Lord I remember with all humil-
 ity and gratitude the Effu-
 sion of thy precious Blood for me
 and the Atonement made by it.
 Grant me such a sense of those Suf-
 ferings as may awaken a due abhor-
 rence of my sin, and such an ap-
 prehension of that Propitiation, as
 may encourage my Addresses to the
 Throne of Mercy for pardon and
 peace; and quicken my Endeavours
 in the ways of Repentance and holy
 Living, till I obtain the Blessings
 thou hast purchast by thy Merits,
 and promised in thy Gospel. *Amen.*

A.

Another

Anchor.

V What manner of Love was this, that while we were Enemies Christ dyed? Lord, make me deeply sensible of this astonishing goodness; and enable me to express my thankfulness by a constant, and intire subjection unto Him, who hath bought me with the inestimable price of his most precious Blood, to whom be praise and adoration, for ever, and ever. *Amen.*

H*Another*

Another.

Lord, wash me from my sins through that Blood which I here commemorate; that being deliver'd from the terrors of guilt and wrath, I may serve thee without fear in righteousness and holiness all the days of my life, according to the Precepts of thy Gospel, which thou hast enforced by thy holy Example, and Sealed by thy meritorious Sacrificings. *Amen.*

*A Prayer, after receiving in
both kinds.*

ALL Glory and Praise, and
Adoration be given to thee,
O Lord, for all thy Benefits,
especially for thy Son, for his Life
and Death, Resurrection and Ascen-
sion: for his Doctrine, and for his
Example; for the appointment of
this *Admemorial Feast*: For thy gra-
cious Invitation of poor Sinners to
thy Table, and for thy admitting
me, the unworthiest of them, to
partake of thy Spiritual Dainties.
Let me never forget this Love, or
cease to remember this dear Lord;
but carry the thoughts of him, and it,
into all my affairs, that they may re-
gulate and direct the actions of my
life, to the promoting his Honour;
and expressing my acknowledgments
of

of his goodness: That so at last I may partake of his Glory, and enjoy the full manifestation of his love, through his merits and mediation, in his heavenly and everlasting Kingdom.

Amen.

Another.

O Lord, I have now once more in confidence of thy gracious assistance, entered into a solemn resolution against my sins, to be more watchfull over my ways, and to have more regard unto thy Laws. I most humbly, and penitently implore thy pardon for my manifold breaches of such sacred Vows; those at Baptism, and others since at thy Table: and now earnestly beseech thee to afford me such

mer-

for the Lords Supper

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measures of that Grace, which thy Son hath purchased, and promised, as may be sufficient to strengthen my natural weakness and to overcome my powerful temptations. That I may serve thee acceptably, and faithfully all the days of my life; through Jesus Christ my Saviour. *Amen.*

the light of thy Countenance, and
the enjoyment of thy love, upon
the conditions of Faith and Re-
pentance. Lord, I most humbly
beseech thee, by thy Mercy for this

Grace, and wonderful redemption
on, in entering into Covenant with
such a wretched sinner; I for ever
love and adore thy blessed Son, my

Redeemer, for the Merits of his
Life and Death, by which he has re-
deemed thy Justice, and provided this
gracious Covenant. Help me, O
Lord, to abound more and more in
Acts of Love, Faith, and Obedi-

Love; and to give constant heed to
the diligent and sincere pursuit
of those reasonable Conditions which
thou hast required, and I have ac-
cepted.

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Another

Another.

O Lord, thou hast sealed to me the Covenant of thy Grace made to me in and through thy Son, and assur'd me of the Forgiveness of my Sins, the Power of thy Grace, the Light of thy Countenance, and the Enjoyment of thy Love, upon the Conditions of Faith and Repentance. Lord, I most submissively praise thy Divine Majesty for this Grace, and wonderfull condescension, in entring into Covenant with such a worthless Sinner; I for ever love and adore thy blessed Son, my dear Saviour, for the Merits of his Life and Death, by which he hath satisfied thy Justice, and procured this gracious Covenant. Help me, O Lord, to abound more and more in ~~Acts of devout Praise and holy Love~~; and to give constant heed to the diligent and sincere performance of those reasonable Conditions which thou hast required, and I have accepted,

for the Lords Supper. 151

cepted, and engaged to fulfill : That
I may obtain the Effects of thy gra-
cious Promises, through Jesus Christ
my Lord. *Amen.*

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